



HIS HIGHNESS
SIR SHAMSHERE PRAKASH, G.C.S.I.

THE LIFE
OF
RAJA SIR SHAMSHERE PRAKASH,
G.C.S.I.,
OF SIRMOUR.

BY
BALGOBIND.

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Dedicated
BY PERMISSION
TO
HIS HIGHNESS
RAJA SURENDRA BIKRAM PRAKASH
OF SIRMOUR.

P R E F A C E .

IN giving this memoir to the public I should like to mention that H. H. Maharaja Sir Shamshere Prakash, G.C.S.I., was a most fascinating figure to me from early youth ; but, to quote the words of the biographer of a great German statesman, the profound reverence which I feel for the genius of the hero, has not deterred me from communicating numerous details which may be displeasing to many persons. "These particulars, however, are part of the historic character of the personality whom I am describing. The Gods alone are free from error, passion and changes of disposition. Even the sun and moon show spots and blemishes, but notwithstanding these they remain magnificent celestial orbs."

I well understand that "the worst biography is that which contains hardly anything but praise." In the mirror of this short biographical sketch Raja Shamshere reflects as "a ruler who chained victory to his standard, as a magistrate terrible to evil doers, and prompt to punish convicted criminals, but careful to investigate every charge, and merciful to offenders whom bad example had led astray."

I may add that this volume contains no anecdote concerning Raja Shamshere, which is either in

itself incredible or lacks sufficient voucher for its truth.

I think a word of explanation as to the circumstances in which it is written by me will not be out of place. The idea was suggested to me by Raj Kumar Surat Singh, younger brother of Sir Shamshere, during the lifetime of the Raja, and also by Mr. S. C. Singh Sirmouri at times when we conversed together about the life of the illustrious Raja Shamshere.

I had collected some materials, when all at once I was called upon to take up the reform of my own community and had to travel all over India preaching social reform and obtaining letters of sympathy for the cause from eminent Native Chiefs and highest Government Officials.

When I was taking rest from my travels at Simla, I read in the *Pioneer* of October 4th, 1898, that Raja Shamshere was no more. I assure my readers what is very difficult to assert that the dead became alive and some unknown and invisible spirit forced me to write this out.

It is always a pleasant task to acknowledge one's obligations to those who have helped one's work by counsel, criticism, money or direction, and so I must be allowed to express my thanks to the late Lieutenant-Colonel J. A. Scott, A.M.S., for going through the text; and to Major Rajkumar Bir Bikram Singh, C.I.E., for appreciating my work and getting it published at his cost.

CONTENTS.

	Page.
Preface	v
CHAPTER I.	
Sirmour and its People	1
Origin of the reigning family	2
Extent of Sirmour State	6
Chur-Ki-Dhár	9
Ranuka and Paras Ram	10
Ranuka Fair	10
Raj Gurus	11
Kanphatta Jogis	12
Character of the Sirmouris	12
Early Indian ideas of Sovereignty	15
CHAPTER II.	
Early Life of Raja Shamshere	22
Gayatri Mantram	23
Duties of Kings	24
<i>Sanskars</i>	36
CHAPTER III.	
His Education	37
The Mahomedan tutor and his teachings	37
Pt. Kishen Lal and his training	41
Pt. Devi Chand and his preaching of Religion	46
CHAPTER IV.	
His Sports and Pastimes	50
His catching the Calf of an Elephant	50
Tiger-shooting and visit of Lord Lytton	55
Lord Dufferin's visit	56

CHAPTER V.

Page.

His love, marriage and offspring	66
1st—Rani Saheba of Jhunga	70
2nd—Rani Saheba of Kunhar	73

CHAPTER VI.

His energy and powers of Administration	73
Land Settlement and Revolution	80
Pt. Kishen Lal as Prime Minister	84
Title and Honours	84

CHAPTER VII.

His Troops	87
Col. R. C. Whiting and the Kabul Campaign	90
Major Bir Bikram Singh and the Tirah Campaign . .	91
Genl. Lane and the training of Bir Bikram Singh .	95

CHAPTER VIII.

His perseverance in maintaining Iron Works	97
His mine flotation mania	104
Proposal for Cloth Factory at Paonta	105

CHAPTER IX.

Introduction of Reforms	107
His Speech in a Durbar at Simla	107
Contemporary Reformers	100
Educational Department	111
Medical Hospitals	112
Local and District Boards	114
Reformed Marriage Laws	116
Agricultural Department	116
School of Arts	117

CHAPTER X.

Page.

His Religious Views	119
His Vedanta Conception	120
Summary of the Doctrines of the Brahmo Samaj	123
Daya Nand Saraswati and the Arya Samaj	126
Theosophical Society	127
Swami Vivekanand and the Parliament of Religions	131
Amrita Bindhu Upnashid	132
H. H.'s Theological Questions	136

CHAPTER XI.

His taste for Music	137
Marriage of Raj Kumar Surindra Bikram Singh	140
Marriage of Raj Kumar Bir Bikram Singh	144
Death of Brij Raj	145

CHAPTER XII.

Forest Department	151
Police	153
Jails	155
Public Works Department	156
Postal Department	158
Telegraph Department	159

CHAPTER XIII.

Property at Simla	161
————— Dehra Dun	162
————— Chuharpur	165
————— Chira Pani	167
His Finance	167
Press	169
Suggestions for the successor of Raja Shamshere	169

CHAPTER XIV.		Page.
His general Health and his last Illness	.	171
CHAPTER XV.		
His Death and Funeral	.	176

LIFE
OF
RAJA SIR SHAMSHERE PRAKASH,
' G.C.S.I.

CHAPTER I.

SIRMOUR AND ITS PEOPLE.

SIRMOUR is a Native State under the Government of the Punjab with Nahan as its chief town. It is bounded on the North by the Hill States of Balsan and Jubbal ; on the East by the British District of Dehra Dun, from which it is separated by the rivers Tons and Jumna ; on the South by the Umballa District and some portions of the Native State of Kalsia ; on the North-West by territory belonging to the Native States of Patiala and Keonthal. Sirmour lies 40 miles North-East of Umballa. It is situated Lat. $30^{\circ} 24'$ and 31° N. ; Long. $77^{\circ} 5'$ and $77^{\circ} 50'$. Its area is 1,077 square miles and its population 135,626, according to the Census of 1901.

The administration of the State under the late ruler, His Highness Raja Sir Shamshere Prakash Bahadur, G.C.S.I., was excellent, and was considered a model by all the other Punjab States.

The first Raja of the reigning family belonged to the family of the Raja of Jesalmir and was brought to Sirmour, in an extraordinary way, while still unborn.

The Royal Family ruling Sirmour before this dynasty was mysteriously sunk into the earth with all its inhabitants, by the curse of a rope-dancer Sati at the beginning of the 11th Century A.D. The story runs as follows :—

One day a woman came into the Court of the Raja and said that she could cross the River Giri on a single yarn fastened to two poles fixed on either bank. The performance of such a feat was considered impossible as beyond human power. The Raja on the spur of the moment promised to bestow upon her half of his kingdom, if she crossed the river on a single yarn without breaking it, and she was extremely glad to hear the amount of the reward. A day was appointed when the Raja with all his relations and courtiers went to the banks of the Giri to witness the strange feat. The poles were fixed on either bank, and a single yarn was stretched across the river. All being ready the beautiful Sati came forward in a very tight dress, with one earthen pot (*gharra*) filled with water on her head and another in her left hand. She first saluted the Raja and all others present, and then with the help of her empty hand and feet climbed the pole on the near bank with the agility of a monkey and

began to walk on the single yarn without breaking it, to the great astonishment of the spectators. The breadth of the river at that time was no less than 50 yards, and the water was so deep that it could not be fathomed, but she crossed it unharmed and safely as if she floated in the air. Seeing this the Raja resolved to bestow upon her half of his State, but the Ahlkars and relations then present advised the Raja to play a trick upon the witch, as they named her, by drowning her in the river rather than give her half of his dominions. When the Raja consented to their wicked design they told Sati that the Raja wished her to come back in the same way, promising that if she returned he would also give the remaining half of his Raj to her and himself lead the life of a hermit. This she repeatedly refused to do, but when forced on all sides she agreed to come back. She was returning fast, but when she had reached the middle of the river the yarn was cut asunder. The poor innocent Sati fell into the stream and was drowned, cursing the Raja and citizens of Sirmour in the following words :—

“ O treacherous, sinful liars, may the wrath of the Almighty be on the damned souls of Sirmour : may the city of Sirmour together with its inhabitants sink into the earth.”

The Raja and his courtiers, with all the citizens, after committing this horrible deed went back to Sirmour, unmindful of the curses of the dying Sati.

When they reached home and night approached every heart thrilled with fear of the guilt attaching to the murder of the innocent. Suddenly a great noise was heard by each and all : the whole city with the exception of a sweeper's house was overthrown or sunk into the earth, its site being covered by a large lake which still exists and can be seen now. For some days the people of Sirmour State remained stunned by the shock, but when they recovered and came to their senses, they considered that they were without a ruler. It was a matter of utmost importance that they should obtain a king for themselves. As in those days nothing was done without first consulting the pundits and astrologers, they were called, and their opinion was taken in the matter. After long discussions as to the appointment of the next successor to the throne of Sirmour, they at last came to the unanimous conclusion that pundits should go in the direction of the east : at a distance of so many miles they would find a large Rajput State, Jesalmir, the Raja of which place was justice personified. The people were told :—"There is a rumour that he has three Ranis, and that all the three are pregnant. If he gives a Rani who is sure to produce a son, we shall get the best ruler possible." This proposal was approved by all, and some intelligent and trustworthy pundits were sent to Jesalmir. After relating all the circumstances they asked the Raja to give one of his Ranis to be taken to Sirmour, in

order that one of his sons should be raised to the throne of that State.

The Raja replied: —“ You can take away the son on his being born instead of taking away a Rani, who may produce a daughter in due course instead of a son.” But the pundits said :—“ A person born out of Sirmour will always consider himself a foreigner, and will have no real sympathy with the people of a foreign country; and as regards the sex of the child we will ascertain here as to whether the Rani will give birth to a son or a daughter, by asking certain questions which the astrologers of our country have revealed to us.”

Being thus answered, the Raja went to his palace and asked all the three Ranis if anyone of them would be willing to go to the Sirmour Raj, which had fallen vacant owing to a great disaster. At first all three refused to part with their loving husband for the sake of the Raj and its pleasures, but being persuaded at last, one agreed, who on being questioned by the pundits exhibited signs of being pregnant of a male child. As they were bringing her to Sirmour with all possible haste, the time of delivery approached. They had entered the Sirmour State boundaries when Raja Badan Singh, the first prince of the present family, was born under a Dháka tree, which has ever since been considered sacred and is still worshipped by the females of the palace.

During a period of 700 years the descendants of Raja Badan Singh have been holding the throne of Sirmour in regular succession, Raja Shamshere being the 45th ruler.

Extent of Sirmour State.—At one time Sirmour was a very large Raj extending from Bushir to Garhwal : in fact, there were only four chief principalities in the hills, always fighting for supremacy, *viz.*, Kangra, Sirmour, Gadhwal and Bushir. The boundaries of the State included till lately the delightful garden of Pinjour, now in the possession of the Patiala State, on one side, and the whole of the Dera Dun District on the other. When the Gurkhas invaded and conquered the Sirmour State, the royal family of Sirmour being expelled had to ask the help of the British Government in driving the usurper from their country and restoring them to the *gadi*. The Government was pleased to order some troops to be at once sent to chastise the Gurkhas and force them back to their own country. A great battle was fought at Jaitak, in which several British officers were killed, but the day was gained, and the Gurkhas had no other alternative but to retreat. When they were expelled, and the throne was restored, a portion of the expenses of war, namely, one lakh of rupees, was demanded from the reinstated ruler, who being unable to pay, mortgaged the territories below the Jumna, comprising the Dera Dun District, on condition that if the money was not

paid within a certain time, the territory mortgaged should not be given back. For certain reasons the money was not paid, and consequently the country was confiscated and placed under the direct control of the British Government. When Raja Shamshere came to learn this, he did his utmost to raise this question and applied to the Government after consulting the best legal authorities in India and England, but failed to regain the territory. However he began to think of retaking by purchase the land thus lost. In pursuance of this aim he purchased the Tea Estates of Kolagarh and Chuharpur. He was going to purchase Dakráni, nay, he was ambitious of getting back the whole of his lost province even at the risk of mortgaging other property, and this idea remained hovering in his mind until Native Chiefs were prohibited, by the Foreign Office regulations, from purchasing any landed property outside their own territories.

His ambition for extending his dominion and acquiring titles in recognition of his good administration and loyalty cannot be called mean or for the sake of notoriety, display or social standing. It was a consciousness of ability superior to that of the men around him. It was the self-esteem of the man, who, according to Aristotle, thinks himself worthy of great things, being in truth worthy. It was ambition in the highest sense of the word—ambition to use for the public benefit those talents with which

nature had endowed him, and which he could turn to good account, being placed in a position of responsibility and authority.

Regarding the Gurkhas his view was as follows : Nepal bade open defiance to the British authorities, shut in as the country was from the lowland plains by the fever-producing and almost impenetrable forests stretching along the base of the Himalayas, known as the Tarái. The Gurkhas, who had gradually extended their influence to the South, East and West, organising and disciplining their forces, conquering the Hill States of Bilaspur and Sirmour, &c., began to raid the British territory. When ordered to retire and remain within their own limits or else accept the alternative of war, the brave and hardy mountaineers haughtily replied that the British soldiers had already failed to take the lowland fortress of Bharatpur : how could they fight with them ? On this insult troops were sent under General Ochterlony, and the Gurkhas were forced to retire after very hard fighting. Boundary pillars were erected, and the Treaty of Segauli put a stop to all quarrels, by which the British gained Simla, Mussoorie and Dehra Dun from the Native States as a share of the war expenses. "The Government is undoubtedly impartial," the Raja used to say. "If it returns me Dehra Dun, why should it not give back Simla and Mussoorie to the other chiefs ? But it does not like to part with any of these places for some political

reasons." In short he recognized the position and admired the policy of Government in refusing his request.

Chur Ki-Dhar.—As an enthusiastic writer has said, "travellers agree that no mountain scenery—not that of the Alps, nor any in the Caucasus, Andes or other famed highlands of the world—is remotely comparable in splendour and sublimity with what the Himalayas offer in almost any of their valleys," but Sirmour is really the wonderland of the Himalayas. In this State the highest hill is Chur Ki-Dhár. It is well described as "the divine Kalàsh, the winter abode of Shiva, the region to which the Aryan Hindu has, for ages well nigh untold, looked with longing and reverence; for there, on the fairest and loftiest heights he knew, he placed the dwellings of his gods. There they were enthroned in serene and unattainable majesty; there they guarded the hidden storehouse of their choicest gifts to men, for there lay the mysterious caves of Kuvera, the God of Wealth, the keeper of gold and silver and other precious ore." There, at the height of some twelve thousand feet, on the top of the hill is a little piece of even ground. In its midst, straight springs up water in large quantity, and on one side of it is a Shiva Temple where the pilgrims make offer of gold and silver, and sheep and goats are sacrificed to please the deity Shiva, destroyer of the three worlds.

Ranuka and Paras Ram. To quote another author :—" In Sirmour, at a height of nearly 6,000 feet, slumbers the sacred lake of Ranuka nearly two miles in length, eternally mirroring in its still waters the heavens and the mountain wilderness that cradles it. To the banks of this lake, all wildness and mystery, all peace and silence, where no voice is heard but that of the music of winds and leaves, world-weary men and women, longing for the rest and beauty of passionless eternal things, came age after age and still come, on long pilgrimages to drink deep of solitude and meditation, and return heart-healed and renovated to the plains, their homes."

Every year in the month of Kartik, equivalent to the English month of November, a fair takes place, regarding which a proclamation by the District Board of Nahan, says: "Those who have seen the place once will naturally be attracted again. May we hope they will bring other friends to see this wonderland. For those who have no faith in the sanctity of the place, and for those who have nothing to do with Paras Ram and Ranuka, it presents scenery worth seeing. For the general information of the public it is also added that besides its spiritual advantages it becomes a centre of trade for three or four days. The hillmen come to exchange dried ginger, honey, *haldi* and *ghi*, &c., for country cloth, brass utensils, toilet articles, *mungas* and salt, &c."

At the foot of Ranuka lies the tank of Paras Rám (known as Paras Rám Tál). Paras Rám killed his mother Ranuka by the order of his father Yamadagni, but she was again restored to life. It is the same Paras Rám who is said to be the sixth incarnation of Vishnu, and who extirpated the Kshatrya race twenty-one times by the might of his axe. A little above the lake and the smaller Tál at a distance of three miles stands the temple of Paras Rám, which has large subsidies for its maintenance. In fact Paras Rám is the protecting deity of Sirmour, and it is in him that high and low find their Supreme Being.

Raj Gurus—Bairagis.—It is very astonishing to see that from the 11th century while there reigned in succession 45 Princes, there lived and died only seven Gurus. The Raj Guru who is ordained to lead a pure single life on ascending the mysterious *gadi* does not even eat wheat, as being sinful, the cause of Adam's fall. Neither is he to leave the temple except on very rare occasions, say once a year, to see the Gaḍuḍa bird, on the great Hindu festival day, when the Raja himself comes to take him from the temple, making him sit on his right-hand side on his own elephant. After seeing the Gaḍuḍa somewhere outside the city they return, and the Raj Guru again is subjected to one year's confinement in the temple. The results of this ascetic life are evident: for example Guru Bawa Mohan Das who died last year is said to have been nearly 120 years

old, and Raja Shamshere was the seventh reigning Prince whom he had seen.

There is another family of **Kanphatta Jogis, Worshippers of Kali**, as old as the royal family ; but as they are addicted to the use of strong drinks and drugs they do not live so long as the Raj Gurus who do not indulge in any luxury and who actually renounce the pleasures of this world. Compared, however, with the Princes they are very long lived ; for within a period of 700 years there reigned in Sirmour 45 Princes, seven Raj Gurus and eleven Kali worshippers.

Sirmour is said to be protected by three **Devis**, viz., **Katasan, Tilokpur and Kali Devi**, and to appease their wrath twice every year the Sovereign or the heir-apparent offers a sacrifice of a buffalo and seven sheep.

Character of the Sirmouris.—Among the people of Sirmour as well as among all other hill tribes the women freely assist the men in field labour ; in fact, the effectiveness of husbandry may be to a large extent measured by the degree to which this is the case. One constantly sees the wife of a *Kanait, Koli, Bajgi or Dum* (the four divisions of caste in Sirmour hills) weeding or assisting her husband in irrigation by distributing the water from one little patch to another. This the Rajput woman is not allowed to do, and so her husband has to depend on expensive hired labour.

On the whole, the Sirmouri woman has her time fully occupied : she is obliged to let her children sprawl in the sun and play on the grass ; while she milks the cows, feeds the calves, picks pottage herbs in the field, collects firewood, or makes the cow-dung into cakes for fuel. She has to husk the rice and do all the cooking, besides taking her share in field work and scaring the parrots and monkeys from the ripening crops. If her husband be an artizan, she is able to give him material assistance. In a weaver family she cleans the thread or arranges the web : for the potter she mixes the clay. With all this she is always anxious to go in fine clothes with an umbrella, hand in hand with her husband or any other relation, to a fair or ceremonial.

It is this hard monotonous labour, with the absence of medical aid in child-bearing, that converts in a few years the buxom hill-girl into a wrinkled hag. It would be a mistake to suppose the wife of a *Kanait* or a *Koli* to be nothing more than a drudge. On the contrary she is an influential personage in the household, and little is done without her knowledge and advice, whether it be the selection of a husband for a girl, or the purchase of an ox, or a deal with the village banker. But if she misconducts herself, she has to endure hard language and sometimes blows. Even after this punishment if she does not want to forsake her new lover, she is allowed to go with him, and the lover is called upon to pay the marriage

expenses and damage, known by the name of *rit*. In case of such a woman having children, the sons she is obliged to leave behind with the husband and the daughters to carry away herself.

The men in general are truthful but selfish to the extreme, and hence sly. A man is apparently your friend, but he is always ready to disclose your weak points.

Polygamy is an ordinary thing in India, but polyandry is of course a custom most degrading and debasing. It should be put to a stop as soon as possible. This one custom alone in Giri Par, a *tahsil* of Sirmour, will never allow the State to come fully under the head of a civilized State, nay it will cause it still to be counted among backward and uncivilized countries. If you consult Webster regarding polyandry you will find doubt expressed if the custom prevails anywhere, while we see it actually practised here, in so far that a girl does not like to marry a youth who is the only son of his father ; she is too glad to take the responsibility of marrying into a family where there are seven or eight brothers. It is a custom in imitation of the five Pandavas : Yudhistar, Arjun, Bhim, Nakul and Sahadev and their joint wife Drapodi.

Children as soon as they begin to grow up, can all be usefully employed, and it is this which to a great degree keeps down primary education. It is the children who assist the women in the work of

pasturing the cattle, collecting fuel and manure, cutting grass for the cows.

The dress of a Sirmouri is simply a *loya*, *topa* and a *langota*. The Sirmour porters excel all other hill tribes in carrying burdens. One porter can take up on his back over five maunds.

Early Indian ideas of Sovereignty.—Under this head the following passage from Sir James Lyall's Report on Kangra, as given by Mr. C. L. Tupper, c.s., in his book *Our Indian Protectorate*, may well be quoted :—

“ Under the Rajas the theory of property in land was that each Raja was the landlord of the whole of his Raj or Principality, not merely in the degree in which everywhere in India the State is, in one sense, the landlord, but in a clearer and stronger degree. The Moghal Emperors, in communications addressed to the Hill Rajas, gave them the title of Zemindar, *i.e.*, landholder. Documents are preserved in some of the Rajas' families in which this address is used. The Raja was not like a feudal king, lord paramount over inferior lords of manors, but rather, as it were, manorial lord of his whole country. Each principality was a single estate, divided for management into a certain number of circuits. These circuits were not themselves estates like the *mauzas* (villages) of the plains ; they were mere groupings of holdings under one collector of rents. The waste lands, great or small, were the

Raja's waste ; the arable lands were made up of the separate holdings of the tenants. The rent due from the holder of each field was payable direct to the Raja, unless he remitted it, as an act of favour to the holder, or assigned it in a jagir to a third party, in lieu of pay, or as a subsistence allowance. So also the grazing fees due from the owner of each herd or flock were payable to the Raja, and these were rarely or never assigned to any Jagdirdár. The agents who collected these dues and rents, from the *Wazir* down to the village headman, were the Raja's servants, appointed and paid directly by himself. Every several interest in land, whether the right to cultivate certain fields, to graze exclusively certain plots of waste, work a water-mill, set a net to catch game or hawks on a mountain, or put a fish-weir in a stream, was held direct of the Raja as a separate holding or tenancy. The incumbent, or tenant at the most, called his interest a *wárisí* or inheritance, not a *málikí* or lordship.

“ The artisan and other non-agriculturists resident in villages held their *láhrí bási*, or garden plots, of the Raja, not of their village employers and customers, and paid their cesses, and were bound to service to him only. They were not the only class bound to service ; the regular landholders were all liable to be pressed into service of some kind, military or menial. The Raja kept a tight hold upon the wastes ; certain portions of forest were kept as *rakh*, or shooting

preserves, and trees, whether in forest or open waste, could not be felled except with the Raja's permission. No new field could be formed out of the waste without a *pattah*, or grant from the Raja. No Wazir or other revenue agent, and no Jagirdár, could give permission to reclaim waste : such a power was jealously withheld, as it might have led to the growth of intermediate lordships. I have heard it said that, from a feeling of this kind, Wazirs or *Kárdárs* were never chosen from the royal clan, and *jagirs* were generally given in scattered pieces. Certain rights of common in the waste round and about their houses were enjoyed, not only by the regular landholders, but by all the rural inhabitants ; but these rights were subject to the Raja's right to reclaim, to which there was no definite limit. All rights were supposed to come from the Raja ; several rights, such as holdings of land, &c., from his grant, and rights of common from his sufferance."

Commenting further, Mr. Tupper says :—
 " Although the Raja was not a lord paramount over inferior lords within his own country, he might, as will have been seen from what I have said as to the history of the country, be a lord paramount over other Rajas holding states similar to his own. In another part of his Report Sir James Lyall writes that the hilly portion of the Katoch kingdom was ' portioned out among subordinate chiefs or princes, of whom some of the strongest became independent

when the Katoch Kings lost their prestige and were driven into the hills by the Mahomedans. Probably the eleven principalities of the Jullundur circle first took definite form about this time.' There is a tradition that the time of the Rajas was preceded by a *thákuráin* or period of government by *Thakurs*, petty chiefs here of a few villages. But Sir James Lyall thinks that without a lord paramount, and with no bond of confederacy, such diminutive States could never have existed side by side in lawless days for any length of time ; and he surmises that, with intervals of perfect independence in periods of confusion, they must have been more or less subject and tributary to some stronger power, probably that of the Suket Raja. I mention these practical qualifications of the assertion that the Raja was not a lord paramount, lest it should be thought that the evidence from the Punjab Hills is against the belief in a tendency of Indian Rajas to range themselves, whether by compulsion or otherwise, under the hegemony of some paramount power ; whereas the real effect of the evidence is either to confirm such a belief or to suggest it.

“Though I know nothing that throws more light on one form of the primitive Hindu Raj or principality than the description I have quoted from Sir James Lyall, it must be remembered that the account he gives is strictly limited to the hill country and is not intended to apply to the plains. No doubt the Hill

Raja was much more of a landlord than any Indian Government ever was in the Punjab outside the hills. Various reasons are suggested by Sir James Lyall to explain the difference. The formation of petty principalities, the sole lordship of the chief, the custom of primogeniture in his family, and the contempt of the plough and the business of farming which here exists amongst Rajputs and Brahmans, may be partly due to the invasion of the hills by these races as conquerors, and the military order which the invaders would have to maintain to keep down a subject race. Probably also the physical difference between a mountainous and an open country has contributed to the difference of tenures. The proprietors of old villages in the plains of the Punjab would truthfully or merely boastfully assert that their ancestors found the land waste or acquired it by purchase or conquest ; they would rarely attribute their first title to the grant of any superior authority. But the hill peasant's strongest idea of hereditary right is that of a right derived from the written grant of the Raja. Free tribes occupying an empty land or driving out the indigenous inhabitants would readily settle, in a flat defenceless country, in large villages of considerable strength. But in the hills the houses had to be scattered to be near the cultivated fields, and ' no single hamlet was strong enough to stand by itself, so all had to put themselves for protection under some territorial chief

and to unite under his leadership to defend themselves against outsiders.' On the other hand, it is noteworthy that the existence in great tracts of country of strong village communities facilitated mutation of political power. Perhaps one reason why these Hill Rajput principalities managed to last so long was that the absence of the village commune gave great strength to the Raja's hold upon the soil. The villages of the northern plains were capable of managing their own internal affairs and resented interference in them. They had to pay the King's share of the crop when the King for the time being was strong enough to exact payment. Hence, so long as they could avoid giving up more than the customary share, it mattered little to them whether they paid to one ruler or another. Conquest and annexation meant in the old days little more than a demand for revenue from a greater number of villages, and the ejection of some predecessor who made a like demand before. But the readiness with which political conquest might incorporate these tiny republics in ever-varying circles of political jurisdiction did not prevent the growth of sentiments of loyalty and devotion to successful chiefs who won the position of Rajas, especially when there was between them and the people they headed or subjugated any tribal or religious tie.

"The Hill Raja was not only, in a special and restricted sense, the landlord of his territory ; he was

also the fountain of honour. Instances have been quoted in which a Raja promoted men of castes (not much indeed below Rajputs) to be Rajputs, the consideration being service done or money paid. Brahmans were divided into classes of different degrees of purity ; and the classification was effected by the Rajas, and held binding on the brotherhood. So late as 1872 the power of admitting back into caste persons placed under ban for defilement was a source of income to those ancient Rajas, who under our rule lost territorial status and became assignees of British revenues with magisterial powers. What is a Rajput, is a complicated question that I will not pause to discuss, but undoubtedly in the hills persons of other than Rajput descent have become recognised as Rajputs in the course of a generation or two. Anyway the descendants of the 22 royal houses of the Jullundur and Dogra circles, though one or two of these houses are known to be of Brahman origin, are emphatically and essentially Rajput. They are distinguished by the title of *Mian* and are entitled to the peculiar salutation of *Jai Dia* (the expression means ‘Vive le Roi’! or ‘Hail the King’!) offered to no other caste.”

CHAPTER II.

EARLY LIFE OF RAJA SHAMSHERE UP TO THE AGE OF 15 YEARS.

THE Hon'ble Sir Shamshere Prakash, G.C.S.I., the subject of this memoir, was born in May 1842 at Nahan. He was the son of Raja Raghubir. His affectionate mother used to say, and it required some faith to believe, that when he was only three months old, he showed an uncommon power of amusing himself with his own thoughts, and had "a calm composed dignity in his countenance which was quite pleasing in so young a creature;" but it will be more easily believed that he was healthy and strong, and at the age of six months "most determined to have his own way."

He was able to walk when only one year old, and being active, bright and intelligent he took an interest in all that was going on around him.

In his earliest years Raja Shamshere enjoyed all the luxury which at that time surrounded princes. The old books of accounts mention numerous articles ordered for him, in the first four or five years of his life : cradles, silken sheets, pillows, coats, caps, stockings and shoes of velvet, silk and satin, embroidered with gold and pearls. Nor were playthings of all

kinds wanting : toy horses, musical instruments of various kinds, dolls, toy carriages and carts and a swing, bows and arrows, pikes, spears, wooden guns, &c., &c., but his most favourite toy was a sword, and this was the reason that he was named by his parents "Shamshere."

The childhood of an Indian Prince is usually uneventful. Among his most ordinary companions were Shib Singh and Bishen Singh, sons of two nobles of his court ; among his attendants Ram Bhaj and Budh Singh were his favourites.

In his seventh year he was invested with the sacred thread ; and the *Gayatre Mantra* (*Aum Bhū Bhuvah, Svah Tatsaviturvarenyam Bhargo Devasya Dhimahi Dhiyo Yo na Prachodayāt,*) which consists of *thrice eight* syllables, and is considered the most sacred of the metres, was imparted to him in low tone by the Raj Guru who told him, "it is the Mantra of Agni, the Fire God, and becomes at times the emblem of Brahma himself, the Chief Creator. Its meaning will be expounded to you when your intellect is developed. At present you are required only to bathe early in the morning and repeat the Guru Mantra a certain number of times." He also told him to be careful to pronounce it always in the rhythm and the tone he was told, as the Mantra is of this nature that if pronounced slowly and in a certain rhythm, one effect is produced ; if quickly and with another rhythm, there is a different result.

The Raj Guru also gave him a Gutka in Sanskrit, containing the words of Narad on Arth, Dharma and Kama, saying that next to the acquisition of spiritual knowledge (Moksh) the above three should occupy his mind. "Frequent reading will disclose the meaning itself." Young as he was, he tore the book into pieces the very same day, as might be expected from any child of his age ; but he was made to learn those few slokas by rote during the intervals of play, by the guardian of the Prince, appointed by his father after consulting the Raj Guru. After some time he began to comprehend their meaning and to catch their real sense. They relate to the *Duties of Kings* and their literal translation is as follows :—

The learned Rishi Narada spoke to Yadhishtar.

1. Is the wealth you are earning spent in proper objects ?

Does your mind take pleasure in virtue ?

Are you enjoying the pleasures of Life ? Does not your mind sink under their weight ?

2. O chief of men, do you continue in the noble conduct consistent with Dharma and Arth with respect to the three classes (good, bad and indifferent) of your subjects as practised by your ancestors ?

3. Do you injure religion (Dharma) for the sake of profit (Artha), or profit for the sake of religion, or both religion and profit for the sake of pleasure which easily tempts men ?

(4) O foremost of pious men, O (King) learned in the timeliness (of everything), do you dividing your time judiciously follow religious profit and pleasure ?

(5) O sinless one, do you attend with the six attributes to the seven means ? Do you examine after surveying your own strength and weakness and the fourteen possessions (of your enemies) ?

(6) O foremost of pious men, O descendant of Bharata, do you attend to the eight occupations, having surveyed your own and your enemies' means and also having made peace (with your enemies) ?

(7) O best of the Bharata race, have your seven chief officers of State been tempted by your enemies ? Have they become idle for the wealth they have earned ? Are they all attached to you ?

(8) Your counsels are not surely divulged by your trusted and disguised spies, or by yourself or by your ministers.

(9) Do you ascertain what your friends, your enemies and the ascetics are doing ? Do you make war and peace at the proper times ?

(10) Do you observe neutrality towards the ascetics and towards those who show neutrality towards you ? O Hero, have you appointed as your ministers men like yourself, men who are old and pious, who are capable of understanding what should be done, who are nobly born and who are attached to you ?

(11) O descendant of Bharata, the ministers are the basis of the victories of Kings.

(12) O Child, is your kingdom protected by ministers learned in the Shastras, men who are keeping all counsels secret? The enemies are surely not destroying it (the kingdom).

(13) You have not (surely) become a slave to sleep. Do you get up from sleep at the proper time? O King, learned in the mysteries of Artha, do you think at the dead of the night what you should do and what you should not do?

(14) You do not surely settle anything alone or take advice of many. Counsels received from the ministers surely do not spread all over your kingdom.

(15) Do you without procrastination accomplish measures of great utility that can be easily accomplished? Such measures are surely never obstructed (in your kingdom).

(16) Do the ends of all works come to your sight? Are they all fearlessly examined? Once commencing any work are they given up and begun again? Do they fall into confusion at the commencement?

(17-18). O King, do you accomplish your works by men that are trusted and incorruptible and that possess practical experience? O Hero, people surely know only the measures that have been accomplished or partially accomplished, and surely they cannot know those that are merely in contemplation. Have you appointed teachers learned in the Shastras

and religious precepts, for the princes and for the chief warriors ?

(19) Do you purchase one single learned man in exchange of one thousand ignorant men ? The learned man confers the greatest good at the time of distress.

(20) Are all your forts always kept filled up with treasure, food, weapons, water, engines and instruments, and are they protected by artizans and bowmen ?

(21) Even one single minister who is intelligent, heroic, self-controlled and discriminating confers the greatest good on a King or a King's son.

(22) Do you ascertain by means of three and three spies who are all unacquainted with one another everything about the eighteen Tirthas of the enemy, and fifteen of your own strength ?

(23) O slayer of foes, do you watch your enemies with all possible care and attention, and do you accomplish this unknown to them ?

(24-25) Does your honoured priest possess humility and purity of blood ? Is he without jealousy and illiberality ? Is he renowned ? Has some well-behaved, intelligent and simple Brahman learned in the ordinances been employed by you to perform your daily rites before the sacred fire ? Does he always remind you in proper time as to when your Homa (sacrifice) has been performed and when it should be performed (again) ? Is the astrologer

you have employed competent in reading physiognomy and interpreting omens and in neutralizing the disturbances of Nature ?

(26) Have you appointed respectable servants in respectable posts, indifferent ones in indifferent posts, and low ones in low posts ?

(27) Have you appointed in high posts ministers who are guileless and well-conducted from generation to generation, and who are above the common people ?

(28) O best of the Bharata race, your subjects are not (sorely) oppressed by your severe rule. Do your ministers govern your kingdom always receiving all orders from you ?

(29) Do they ever slight you as the sacrificial priests slight men that have fallen (from the religious path), or as wives slight their husbands who are arrogant and who are debauchees ?

(30) Is your Commander-in-Chief brave, intelligent, patient, well-conducted, nobly born, competent, devoted to you and a man of confidence ?

(31) Do you treat with respect and regard the chiefs (generals) of your army, who are experts in every kind of warfare, who are energetic, who are well-behaved and endued with great prowess ?

(32) Do you give to your soldiers their proper rations and pay at the appointed time ? Surely you do not oppress them by withholding from them (their rations and pay).

(33) Are you aware that the misery caused by the arrears of pay and the irregularity of the issue of rations creates mutiny amongst the soldiers? The learned men call it the greatest of all mischiefs.

(34) Are all the chief men (of your kingdom) nobly born? Are they all attached to you? Are they ready to give their lives cheerfully for you on the field of battle?

(35) Surely (in your kingdom) a man who is beyond all control does not from desire rule at pleasure over things appertaining to military affairs.

(36) Does a man who shows exceptional merit in any act get from you more reward and also an increase of rations and pay?

(37) Surely you reward, by bestowing wealth and proper honours, men of learning and humility, and men who are skilled in every kind of knowledge.

(38) O best of the Bharata race, do you support the wives and children of those that have given their lives for you, and those that have fallen into distress for you?

(39) O son of Pritha, do you cherish as your sons the enemy who having been vanquished in battle, comes to you from fear, who has become weak, and who has sought your protection?

(40) O Lord of Earth, do the people of all the world consider you an embodiment of impartiality?

Can they come to you fearlessly as if you are their father and mother ?

(41) O best of the Bharata race, do you reflecting well upon the three kinds of forces (at once) march against your enemy when you hear that he is in distress ?

(42-43) O chastiser of foes, when the (proper) time comes, taking into consideration all the omens you might see and having been convinced that the resolutions you have formed and their want of success depend on the twelve *Mandalas* and having paid your troops their pay, do you begin your march ? O Great King, O chastiser of foes, do you give gems and jewels to the chief officers of the enemy as they (each of them) deserve, without the knowledge of the enemy ?

(44) O Son of Pritha, do you try to conquer your angry enemies who are slaves to their passions ? Do you do it by conquering your own soul and getting mastery over your own passions ?

(45) Before you march against your enemy do you properly employ the four arts of conciliation, the gift of wealth, the production of disunion, and the application of strength ?

(46) Are your *Chamus* consisting of four kinds of troops, each furnished with eight wings, after having been well trained by superior officers, led out against your enemy ?

(47) O chastiser of foes, O Great King, on gaining the kingdom of your enemy you surely do not kill your enemies without regarding seasons of reaping or famine.

(48) Do the various servants in your own kingdom and those of your enemies continue to carry on their respective duties? Do they continue to protect one another?

(49) O Great King, you have surely appointed trusted servants to look after the food you eat, the robes you wear and the perfume you use.

(50) Have the villages been made (by you), towns, and the outskirts of towns like villages for the protection of your city? Are they all under your supervision and sway?

(51) Are the thieves and the robbers that steal in your city and loot your towns pursued by your soldiers over even and uneven ground?

(52) Do you console and protect the women? You surely do not place any confidence in them, or divulge any secret before any of them.

(53) O King, hearing of any danger, and even reflecting over it, do you lie in the inner apartments and enjoy luxury there?

(54-55) O King, O Son of Pandu, having slept during the second and third divisions of the night, do you reflect over Dharma and Artha (in the last division of the night)? Do you, accompanied by

your ministers, learned in the mystery of time, show yourself well adorned to your people after waking at the proper time ?

(56-57) O King, are your treasury, barns, stable, arsenals and female apartments well guarded by servants who are ever devoted to you and who always seek your welfare ? You no doubt first protect yourself from your domestic and public servants ; and you then protect those servants, your relatives, and last of all you no doubt protect all of them from one another.

(58) Can anybody know in the forenoon any of your extravagance in drink, in sports (gambling), and in women ?

(59-60) Is your expense always covered by a half, a third or fourth part of your income ? Do you always cherish with food and wealth your relatives, superiors, merchants, the old, the helpless, the protected and the distressed ?

(61) Do your accountants and clerks employed in looking after your income and expenditure always inform you in the forenoon all about your income and expenditure ?

(62) You surely do not dismiss without fault servants who are able in work, who are popular, and who are always devoted to your welfare.

(63) O descendant of Bharata, do you appoint after duly examining them all (the three classes of men, namely) the good, indifferent and the bad

in posts to which they are respectively fit to be appointed.

(64) O King do you appoint men who are thievish, who are open to temptation or who are under age?

(65) Do you oppress (the people) of your kingdom by the help of thievish men or by men who are open to temptation, or by minors or by women? Are the peasants of your kingdom contented?

(66) Are large tanks dug in your kingdom at proper distances, for agricultural districts in your realm entirely dependent on rains?

(67) Are the agriculturists in your kingdom in want of food or seed? Do you kindly advance them loan of (seed grain) taking only a fourth part over of every hundred (seer or maund, &c.)?

(68) O child, are the four kinds of Barta (agriculture, trade, cattle-rearing and lending on interest) carried on (in your kingdom) by honest men? O child, upon these depend the happiness of your subjects.

(69) O King, do the five wise and brave men employed in the five posts (namely, that of protecting the city and fort, the merchant and the agriculturists, and of punishing the criminals) always do good to your kingdom by working in unison?

(70) O Chastiser of foes, do men attired in purple clothes, armed with swords and adorned with ornaments, stand by you to protect your person?

(71) O King, do you conduct yourself like Yama (the God of Justice) in meting out proper punishments to those that deserve it, and also proper respect to those that deserve it? Do you do this equally to those that are dear to you and to those whom you do not like?

(72) O Son of Pritha, do you guard against your bodily ailments by taking medicines, and also having recourse to fasts and regularity of diet; and against mental illness by taking advice of the old men?

(73) The doctors and physicians that have been appointed by you to look after your health are surely learned in the eight divisions (of the science of treatment)? They are surely all attached to you and devoted to you?

(74) O King, out of covetousness or folly or pride you surely never fail to decide the case between plaintiff and defendant who come to you.

(75) Do you out of covetousness or folly deprive of their pensions the men that have come to you for protection out of truthfulness or love?

(76) Do the citizens and the people of your kingdom, being bought by your enemies (with bribes), try to create a quarrel with you by forming themselves into an united party?

(77) Are your enemies, especially those that are weak, always repressed by you with the help of your troops? Are those that are strong repressed with the help both of good counsel and troops?

(78) Are all your principal (tributary chiefs) rulers of land attached to you? Are they ready to give their lives for you, if they are commanded by you?

(79) Do you worship Brahmanas and wise men according to their respective merits as regards their knowledge in all the branches of learning? Such worship is undoubtedly beneficial to you.

(80) Have you your faith in the religion based on the three (Vedas) and followed by men who have gone before you? Do you with care follow the practices practised by them?

(81) Are the accomplished Brahmanas entertained in your presence with delicious and nutritive food in your house? Do they get proper *Dakshinas* after the feast.

(82) With steadiness of mind and with complete self-possession, do you try to perform *Vajpayu Pundarika* and other sacrifices with all necessary rites?

(83) Do you bow your head to your relatives and to your superiors, to the gods, to the ascetics, to old men, to the large trees that are so beneficial (to men) and to the Brahmanas?

(84) O sinless one, you do not surely inspire anger or create grief in another person? Do men that are capable of granting you auspicious fruits always stand at your side?

(85) O sinless one, are your disposition and practice such as I have described, and such as always lengthen the period of life, spread fame and help the cause of Artha, Dharma and Káma ?

The following sanskars were duly observed from the time of the Raja's birth to his marriage, as is the custom among the Hindus :—

- (1) Jata Karma, rites at birth, among others putting *ghi* into the child's mouth with a golden spoon before cutting the cord.
- (2) Nama Karana, naming the little one on the eleventh, twelfth or any other auspicious day.
- (3) Nish Kramana, taking the infant out of the house when three months old to see the moon.
- (4) Suryamlokana, the ceremony of showing the sun to the child, when four months old.
- (5) Annaprasana, feeding the baby with its first dish of rice in milk, 6th month.
- (6) Karna Veda, the ceremony of boring the child's ears in odd months.
- (7) Chura Kramana, the rite of shaving the head save one lock, in 5th year.
- (8) Upanayan, the investiture with sacrificial thread, in the 11th year.
- (9) Mahanamya, an initiatory rite four days after Gaytri.
- (10) Somvartana, a rite after completion of student life.
- (11) Vivah, marriage.

The rites performed from conception to delivery are three and the one of death.

CHAPTER III.

HIS EDUCATION.

THE Raja's studies were at first conducted by a private tutor who is said to have scrupulously obeyed the injunction against "sparing the rod," but in spite of his old oriental system of teaching he succeeded in grounding him well.

The education given to Indian princes at this period seldom consisted of anything more than reading and writing Urdu and Hindi with some idea of Grammar and Arithmetic. Instruction in History and Geography, or in the higher branches of learning was exceedingly rare, and so it was only elementary education that Raja Shamsheer received.

Most of all the tutor taught his pupil to keep himself aloof from the following fourteen vices of kings:—

- | | |
|--------------------------------------|-------------------------------------------------------|
| 1. Atheism. | 10. Consultation with persons ignorant of statecraft. |
| 2. Untruthfulness. | |
| 3. Anger. | |
| 4. Carelessness. | 11. Abandonment of a settled plan. |
| 5. Procrastination. | |
| 6. Non-visiting the wise. | 12. Divulgence of counsels. |
| 7. Idleness. | 13. Non-accomplishment of beneficial projects. |
| 8. Restlessness of mind. | |
| 9. Taking counsel with one man only. | 14. Undertaking everything without reflection. |

He used to say :—"O prince, even those kings that are firmly seated on their thrones are ruined by these vices."

In fact, he deserves every credit for the future development of the administrative faculties in Raja Shamshere. He knew how to teach and what to teach princes, having read well Aurangzeb's notions of what the education of a prince should be, which are set forth in the reproof the great Emperor administered to his old tutor, when the latter hastened to Delhi in the hope of a handsome reward from his newly crowned pupil. After taxing the venerable preceptor of his boyhood, who appears to have been an ordinary Muslim school-master from his ignorance of History and Geography, the Emperor went on thus :*—

"Was it not incumbent upon my preceptor to make me acquainted with the distinguishing features of every nation of the earth ; its resources and strength ; its mode of warfare, its manners, religion, form of Government, and wherein its interests principally consist ; and, by a regular course of historical reading, to render me familiar with the origin of States ; their progress and decline ; the events, accidents, or errors, owing to which such great changes and mighty revolutions have been effected ? A familiarity

* Quoted by Mr. S. Lane-Poole in *Rulers of India Series* (Aurangzeb) from Bernier, p. 155.

with the language of surrounding nations may be indispensable in a king, but you would teach me to read and write Arabic ; doubtless considering that you placed me under an everlasting obligation for sacrificing so large a portion of time to the study of a language wherein no one can hope to become proficient without ten or twelve years of close application. Forgetting how many important subjects ought to be embraced in the education of a prince, you acted as if it were chiefly necessary that he should possess great skill in grammar and such knowledge as belongs to a doctor of law, and thus did you waste the precious hours of my youth in the dry, unprofitable, and never-ending task of learning words ! Ought you not to have instructed me on one point at least so essential to be known by a king, namely, on the reciprocal duties between the sovereign and his subjects ? Ought you not also to have foreseen that I might at some future period be compelled to contend with my brothers, sword in hand, for the crown, and for my very existence ? Such as you must well know has been the fate of the children of almost every King of Hindustan. Did you ever instruct me in the art of war, how to besiege a town or draw up an army in battle array ? Happy for me that I consulted wiser heads than thine on these subjects ! Go, withdraw to thy village ! Henceforth let no person know either who thou art or what is become of thee."

Although as said before the Muslim tutor had no knowledge of History and Geography, yet he tried his utmost to teach Raja Shamshere as much as he could the princely duties prescribed by Aurangzeb ; but instead of teaching the religious bigotry of Aurangzeb, he impressed upon his pupil's mind the religion of Akbar by reading over and again the inscription written by Akbar's friend and councillor Abul-Fazl for a temple in Kashmir, which is as follows :—

“O God, in every temple I see people that see thee, and in every language I hear spoken, people praise thee.

“Polytheism and Islam feel after thee.

“Each religion says, ‘Thou art one, without equal.’

“If it be a mosque, people murmur the holy prayer ; if it be a Christian church, people ring the bell from love to thee. Sometimes I frequent the Christian cloister and sometimes the mosque.

“But it is thou whom I seek from temple to temple. Thy elect have no dealings with heresy or with orthodoxy : for neither of them stands behind the screen of thy truth.

“Heresy to the heretic and religion to the orthodox. But the dust of the rose-petal belongs to the heart of the perfume seller.”

Raja Shamshere remained under this tutor up to the age of fourteen years when he was called upon

to look after the affairs of his State. Besides this he thought :—"I have learnt all he can teach." Moreover he realized the necessity of learning the royal and religious languages more than Persian and Urdu. He, therefore, began to search for a good private English tutor and a Pundit having knowledge of the six Shastars, Upanishads and the Vedas. After trying many men he at last found his English tutor and spiritual guide in Pundit Krishna Lal Rai Bahadur and Pundit Devi Chand respectively.

Krishna Lal reasoned as follows :—"The Raja is only fifteen or sixteen years old. It is therefore difficult as yet to say what he will become ; but what is clearly apparent even now is that he is a young man of promise in mind, head and heart. He is by far the most intellectual of the Princes of this royal family, withal courageous, enterprising, ambitious, hot-headed, but with a heart of gold, sympathetic in the highest degree, impulsive, spirited, vivacious in character, and gifted with a talent for repartee in conversation which would almost make the listener doubt his being a hill prince. He adores the army by which he is idolized in return. He has known how, despite his extreme youth, to win popularity in all classes of society. He is highly refined and always busies his mind with projects for the welfare of his country, and has a striking keenness of perception for everything relating to politics. He will certainly be a distinguished man and a

great sovereign, perhaps one, the like of whom there never ascended the throne of Sirmour. In addition, he possesses a fund of gaiety and good humour, but never allows himself to be blindly led, and rules with sound and direct judgment, prompt decision, energy in action and unbending will."

Before this new undertaking Krishna Lal had served as a private tutor to the young Prince of Dattia and in other States, but these qualities he had never witnessed in any Prince of his age. Curiosity made him enquire how the sense of consciousness was so early awakened in him. Searching investigation revealed that once upon a time when Raja Raghubir Prakash, his father, was staying in the Dun, his Ahlkars (officials) wanted him at Nahan, but he insisted upon remaining a few days more for shooting, &c. On this the Ahlkars watched their opportunity, and when he ordered a palanquin which was his favourite vehicle and directed that it should be brought in the evening, the Ahlkars ordered the *kahárs* under penalty of death to take away the Raja direct to Nahan without stopping on the way. This insolent and unbecoming behaviour of the officials was excused by his father after slight punishment, but the scandal was taken to heart by the too young prince, and he perceived that it was weakness on the part of his father. From that very moment he made up his mind never to be made a fool in the hands of the Ahlkars

even at the sacrifice of the throne. Not very long after Raja Raghubir Prakash died, and Raja Shamshere ascended the *gadi*. Then some old Ahlkars wished to make a fool of him also, but he said, in plain words : " I am a personal and actual king. I will not allow this to go on." " Royalty can bear any calamity better than this. The saying ascribed to Louis XIII, ' For the love of God, do not render me ridiculous ! ' puts into words the thought that has lain closest to every monarch's heart since kings have had a being." And it was in Raja Shamshere's nature to regard himself and his position with exceptional seriousness.

Having obtained the services of an experienced and high-minded private tutor and counsellor, he felt himself strong enough to crumble down the power of the old Ahlkars.

The first thing in which *Masterji* gave lessons to his pupil was Geography, with maps of India and the World, and in them he showed the size of his petty State in comparison with others. Next he invited his attention to the various Hill States besides Sirmour. After some time when the Raja began to read and write English, he laid great stress upon the history of the world and the lives of great men. He also pointed out the necessity of by-and-by engaging English-educated and enlightened men in place of illiterate Sirmouri Ahlkars.

He next impressed upon his mind that Law is above the King, and the best law for introduction into

the State was the British law. The last suggestion was at once acted upon by ordering the following law books in Urdu for the use of his court, and by proclaiming that justice would be carried out in accordance with the Government law and not as the Raja or the Ahlkars pleased.

List of Law Books.

Indian Penal Code.

Criminal Procedure Code.

Civil Procedure Code.

Contract and Evidence.

Rent and Revenue.

Stamps and Limitation.

On receipt of these books they were placed in the court, and the Sheristadar Munshi Shib Singh, a friend of his childhood, was required to learn to consult them. Seeing that English law had newly been introduced, more than one Mukhtear hastened up to Nahan, made much money and also made the law very soon popular.

Moreover *Masterji* explained to his pupil that the prosperity of the State lay in the construction of good roads, in the collection of the revenue on fixed dates, in the settlement of the forest rules, and in the establishment of Civil and Criminal Courts for the administration of justice. He also demonstrated the necessity of troops and police for the maintenance of peace in the country. In addition to this

he pointed out that the charity of kings is shown in the establishment of colleges and schools for boys and girls, hospitals for men and women, serais and baulis for the comfort of travellers. His Highness seeing the enlightened views of his private tutor was so much pleased with him as to make him his prime minister and thus give him a vast field for the exercise of his administrative faculties.

Now I want to say a few words about the Raja's religious acquirements. After engaging Pundit Devi Chand, he commenced hearing the Epic Poems of Mahabharat and Ramayan, the new and old Testaments of India, besides the Purans. When he finished with them he took up the six Shastars and the Upanishads. Having heard them he began to study Manusmriti himself. He also ordered Yajurveda with Sayanacharya's Commentary, but found out that Pundit Devi Chand was unable to comprehend the Vedas in full, nor could he find any other Pundit who could impart to him the secrets contained in the Vedas. He sent for Pundit Brahma Dutta, who had studied Sanscrit for over twenty-five years in Benares and had come to these hills to lead the life of an ascetic, but he would not condescend to take the trouble to visit the Palace much less to enter the service of the Raja.

The home lessons of purity and piety given by Pundit Devi Chand took deep root, and all through his reign Raja Shamshere was honourably distin-

guished by the uprightness of his private life and the strength and fervour of his religious principles.

He had at last come to the conclusion that those who study the following ten precepts of duty, and after having studied them conform their lives thereto will reach to the supreme condition.

- (1) Thou shalt not kill any living creature.
- (2) Thou shalt not steal.
- (3) Thou shalt not break thy vow of chastity.
- (4) Thou shalt not lie.
- (5) Thou shalt not betray the secrets of others.
- (6) Thou shalt not wish for the death of thy enemies.
- (7) Thou shalt not desire the wealth of others.
- (8) Thou shalt not pronounce injurious and foul words.
- (9) Thou shalt not indulge in luxury.
- (10) Thou shalt not touch drinks and drugs.

Undoubtedly these are divine and universal injunctions in all the religions of the world, and the observing of them will glorify and exalt humanity.

If we turn to the Manusmriti and other religious tracts of the Hindus, we read the following ten virtues in which duty consists :—

- (1) Resignation.
- (2) The action of rendering good for evil.
- (3) Temperance.
- (4) Probity.
- (5) Purity.

- (6) Repression of the senses.
- (7) Knowledge of the Shastars.
- (8) Knowledge of the supreme soul.
- (9) Truthfulness.
- (10) Abstinence from anger.

If we read the Bible we find in it written that a man asked of Jesus :—" Good Master, what good thing shall I do that I may have eternal life ? " " Keep the commandments." " Which ? " " Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness," is the answer.

If we open the Buddhist Canons we read : " What shall I do to obtain possession of Bodhi ? " asks a disciple of the Buddhist Master.

" Keep the commandments."

" What are they ?"

" Thou shalt abstain all thy life from murder, theft, adultery and lying," answers the Master.

It was the result of this sound education in Hindu religious principles that made the Raja feel that a very great disadvantage is being undergone by the sons of Hindus in the education which they receive because it is entirely separated from their ancestral religion. The Mussalmans have already taken steps to remedy similiar defects, and a college has been founded at Aligarh, in order that Mohamedan youths may receive the benefits of Western training which will enable them to gain their livelihood, and

yet at the same time likewise receive teaching which shall make them good Mussalmans. It is also a matter of serious reflection for the Hindus, whether they should not try to open a College on these lines as soon as possible. It should be permeated with Hindu faiths and morals, so that the sons of Hindu parents may not cease to be Hindus after receiving Western education. Two years ago it was proposed to start a model institution in which the best physical education should be given to boys of Hindu parentage, together with religious and intellectual education : scholarships and fellowships were also to be founded for encouraging learning and research, whereby Sanskrit scholars might be able to pursue their studies without anxiety for their own maintenance.

This year a Board of Trustees was created, consisting of some of the most prominent men of the country with the following three objects in view, *viz.* :—

1. To establish a Central Hindu College at Benares, the seat of Sanskrit learning for ages.
2. To promote similar educational institutions in other parts of India also.
3. To found scholarships and fellowships to help learning and research.

Movements have been started already in different towns for the collection of funds. As to success, there is practically no doubt at all.

Alas ! the person from whom we expected much in this matter and who had the interests of Hinduism at heart has passed away. But it is generally believed that his successor will afford a practical expression of his sympathy by subscribing liberally towards the movement, in which so much interest was taken by his most lamented father.

CHAPTER IV.

SPORTS AND PASTIMES.

FROM an early age Raja Shamshere became famous throughout his dominions as the bravest of princes. He was expert in hunting, a fearless and dexterous horseman, and a proficient in all martial and manly sports, especially those that had in them a spice of danger. His tastes for the most part lay in the laborious and difficult forms of woodland sport, and he was an exceptionally good shot.

When once roaming in the Dehra Dun forests, he came into contact with a female elephant with a young calf, and wishing to secure the calf, he fired at the mother with a view to frighten her so that she might leave the calf behind, but the fond mother instead of running away attacked the Raja furiously. Being thus attacked, the Raja seeing no tree near at hand fled down hill, as he knew elephants fear to trust themselves on a rapid descent at any great pace. Seeing, after a little time, that she had stopped and was gazing towards him, he again took heart and began to devise means of obtaining the beautiful calf. He, therefore, fired at her once more, and she being shot in the forehead ran away towards the jungle shrieking loudly, while the calf remained

behind her at a distance of some hundred paces. The Raja summoning up his courage went near the calf, and taking off the turban from his head, tied it quickly round its neck and holding one end of it in his hand he at once climbed up a tree which was hardly 8 or 9 inches in diameter. The mother seeing her calf thus caught soon returned and took her stand under the tree and did her best to get away the calf ; but soon the Raja's men came in numbers, and the female elephant being frightened took to flight, leaving her child under the care of the merciful Raja, who brought up the loving object of his pursuit, tamed it by special kindness and named it " Dharma Raj."

Having had this opportunity of witnessing a wild elephant's attack, all his life he used to say that it is one of the noblest sights of the chase. It has well been described by a sporting writer :—
 " A grander animated object than a wild elephant in full charge can hardly be imagined ; the erected ears and broad forehead present a grand spectacle, the head is held high, with the trunk curled between the tusks to be uncoiled at the moment of attack ; the massive forelegs come down with the force and regularity of ponderous machinery, and the whole figure is rapidly foreshortened, and appears to double in size with each advancing stride. The trunk being curled and unable to emit any sound, the attack is made in silence, after the usual pre-

monitory shriek, which adds to its impressiveness." This sight gave him so much pleasure that every now and then, and especially on the Dasahra festival, he sent for all his elephants and made them attack and fight with one another in the parade ground, known as the Chaugán.

In the prime of his life Raja Shamshere became so fond of sport that he at times with keen appreciation said :—"There is nothing so beautiful or enjoyable to my ears as the roar of a lion upon a still night, when everything is calm and no sound disturbs the solitude except the awe-inspiring notes, like the rumble of the distant thunder, as it dies away into the deepest bass."

It is quite true that many natives are courageous to a fault. They hesitate not in attacking a ferocious tiger with spear and shield, and some even without the latter safeguard. I remember that on one occasion when the Raja wounded a tiger by a shot in the chest and the animal took refuge in a patch of high grass, a person by name Bishen Singh and nicknamed "Jhalla Kunvar" boldly came forward sword in hand, and went in quest of the wounded animal, notwithstanding that the Raja and others present advised him not to act so rashly. When he pushed his way a little further, suddenly the tiger sprang up and jumped at him. With great agility the brave Kunvar presented to the tiger his left hand on which was bound

a piece of cloth, and with the right he plunged the dagger into his belly and killed it on the spot. By this act of unexampled bravery he found a place in the Raja's heart, who ever after always treated him with kindness and love.

His Highness liked fair shooting, and used to admire the views of Sir R. Payne Gallwey, as laid down in his *Letters to Young Shooters* :—“ Because a person is a crack shot, it by no means follows that he is an accomplished sportsman ; as there are men, downright bad shots, who are capital fellows and real sportsman in every sense of the word, whilst there are good shots who are the reverse ; for though a shooter may bring his game down with unfailing accuracy, he may yet lack the qualities essential to a true sportsman. Without doubt it is very pleasant to kill with certainty, and it shows great skill to do so, yet I do not envy the shooter, who is a mere ‘ killing machine ’ and who does not rejoice in observing the many elements of instruction and pleasure incidental to a day's shooting. I consider the first idea paramount in the mind of a real sportsman is to avoid only wounding his game as much as lies in his power, and when by mischance his game is wounded, to do his utmost to retrieve it quickly, and thus prevent unnecessary suffering and perhaps a lingering death.”

Out of the three kinds of tigers, *viz.*—

(1) Those which habitually prey upon cattle ;

(2) Those which prey upon human beings ; and

(3) Those which live upon game.

Raja Shamshero was a deadly enemy of the first two, but about the game-killer he said that it was in reality the villager's best friend, in that he preyed upon the wild pig and deer that ravage the crops. Of the three classes of tiger shooting, *viz.*—

(1) Shooting from elephants ;

(2) Driving with beaters ; and

(3) Sitting over kills or baits.

The Raja took pleasure in the first two, but to sit up for a tiger over a kill or bait was not at all pleasing or amusing to him. However seeing that in large forests which cannot be beaten or where the sportsman is single-handed and without an elephant, it is the only way to get a shot, he found a companion in Pertap Singh, son of Chaudhri Gopal Singh of Bilaspur, who, after killing 100 tigers by the “machán” or “pit” process, had put his gun aside. His son also proved no unworthy companion to His Highness, as he also killed over a dozen tigers, while still young. The Raja was so much pleased with his bravery that he offered him the Police Inspectorship, and eventually raised him to the position of a Tahsildar. On his first visit His Highness asked him the method his father and he had been using in tiger-shooting, to which Pertap Singh replied that their method was simply to make a machán of a cot with low rails round the edge,

fitted with ropes to sling it on a tree, or to dig a pit and to sit under ground. It was pleasant enough if the tiger came soon, but if he put off his visit to 3 A.M. the entertainment was mediocre.

When Lord Lytton visited Sirmour and was taken for a shooting expedition to the Dun, the usual method of using a large number of elephants and troops and hired men was adopted, *i.e.*, men were sent a day before to tie up buffaloes in all the likely spots round the place selected for camping, and then the jungle was beaten by a long line of some 50 elephants. When the kill was found and the tiger was seen, the elephant, the troops and the villagers formed a ring round the patch of the jungle in which the tiger was supposed to be. Orders were then given for the ring to close very slowly and steadily, till it contracted to a circle of about a hundred yards.

H. H. The Maharaja and H. E. The Viceroy mounted on "Brij Ráj," the famous elephant, entered the ring, and suddenly not fifty paces from them a beautiful tiger with a glitter of gold on his flanks appeared. They had hardly settled themselves when there was a deliberate rush beginning some 30 yards from them, and the charge came straight and true. When within three yards of the tusks of the Maharaja's elephant the tiger met his fate and rolled over and over like a rabbit, almost between the lower tusks of "Brij Raj," with a bullet through the head.

Now to give an account of Lord Dufferin's visit to Nahan. I cannot do better than quote from the Marchioness of Dufferin's charming book "*Our Viceregal Life in India.*"

"*Tuesday, Octr. 20th, 1885.*—We breakfasted at eight o'clock. At a quarter-past the Viceroy signed the declaration of war with Burma, and at half-past we were saying good-bye to the *Somités* who had come to see us off; the band was playing, the Gurkha Guard was saluting, and I was trying to smile amiably, while I was really wondering how the horses would stand the thirty-one guns. They stood them admirably, and we were soon on our way down the tonga road. Our drive lasted till 1-30, when we reached Dagshai, and were entertained at a very nice luncheon by the officers of the Highland Light Infantry. I need scarcely tell you that our party is large, for we are always in charge of Commissioners, district officers, and police officers, while the Foreign Secretary goes with us everywhere.

"At Dagshai we leave behind us posts and telegrams, and start on our march; so we mount our horses after lunch and ride nine miles to our camp. The Raja of Nahan, whose guests we are, met us halfway and conducted us here. The roads have all been put in beautiful order, so that the most nervous of us need not fear, and the ride was extremely pleasant. We reached the camp in time for five o'clock

tea, which we found ready for us ; indeed the whole camp is filled with every luxury ; bottles of lavender-water, ink, paper, pins, scissors, every little thing we can possibly want has been thought of, and in D.'s tent and our dining-room are beautiful fireplaces and fires in them. My tent is most spacious, and I am writing now before dinner, while the natives outside are chattering with all their might. I am expecting every moment to hear a stentorian voice calling them to order.

"The maids rode up, and are delighted so far. His Excellency has been a little cold, but is warming, and we all feel very well, though we are ordered to begin each day with a dose of quinine, which I have undertaken to make all my family swallow regularly.

"The Raja speaks English, and seems very nice. His servants are all in brand-new red and gold liveries, and he has some very fine police and soldiers guarding us.

"We certainly are not very lucky in our weather. It came on to blow in the evening, and all night our tents were flapping about ; energetic cold blasts made their way through every crevice, and we had to roll up our heads in flannel, while our pillows were knocked about by the shaking canvas walls against which they leant.

"*Wednesday, 21st.*—I was quite glad to find that all were well this morning in spite of the cold. As

soon as I had got into a warm dress, jacket, and a fur cape, and had climbed two or three high hills in the neighbourhood, I got warm and was ready for breakfast.

“ We all spent a very quiet morning, but got into our habits before lunch and rode off directly after. The march was thirteen miles along a very good road, and we got to our new camp in time for tea. After dinner a fine leopard was brought in which had been shot in the neighbourhood.

“ *Thursday, 22nd.*—The morning, as before, spent in reading and writing, and then a long ride of about fifteen miles through lovely hills and fine woods to a new camp.

“ This one is very picturesque, the tents being all on different levels, and the highest platform, on which our dining-room is pitched, being shaded by two enormous trees, and having a curious little temple upon it. The plains look quite near now, and have a very sandy and dusty appearance. The weather is beautiful, and we are gradually descending into warmth.

“ *Friday, 23rd.*—D. went out shooting before breakfast, and I took some photographs of our camp. Letters and telegrams unexpectedly follow us everywhere, and with Burma on hand D. always has some business to do.

“ We again set off after lunch, but as I found the marches rather long, I began my journey in a jham-

pan, and only got on my horse six miles from Nahān. The last four D. rode with our host, the Rājā, and his sons and Sirdars met us near the town. Nahān looked very white in the distance, and more like a camp than a town, on the top of a small hill covered with woods. When we reached the place we found a guard-of-honour of elephants with their *howdahs* on, and there were some baby ones standing under their mothers ; people threw flowers at us, and soldiers lined the way up to the Rājā's palace, where we stay. It is a really good house, with a central room used as a Durbar Hall, and comfortable apartments all round. The views of hills and plains from the house are lovely. As we rode along yesterday, the plains looked exactly like a sea when the tide is out, the coast line distinctly marked, green and rocky, and gradually rising higher and higher ; the 'sea' part completely flat and sandy, with streaks of water showing here and there.

"The Rājā speaks English well, and looks after all his affairs himself. He has his own foundry, makes all his bridges and roads himself, uses no forced labour, has only one wife, and is altogether enlightened.

"He will not, however, ask me to see that one wife, which is disappointing. I had his Secretary sounded on the subject, but he said that some lady had asked before, and had been told that 'it was not the custom of the Rājputs.'

“ *Saturday, 24th.*—I read in the orders for the day. ‘At 7 A.M. the Raja will send four of his Sirdars to enquire after the health of His Excellency : an Aide-de-Camp will receive them.’ Of course they came and received a good report.

“At eleven the Raja himself came and ‘was received in Durbar’; offered his seventy-two mohurs, and went through all the usual ceremonies. The Viceroy returned his visit in the afternoon, and we met him later at the palace door, where the Raja had arranged all sorts of sports for us to see. The barrack square, where they were held, is, for the hills, quite a large piece of level ground ; on all sides it was bounded by crowds of human beings, while the Nahan Army, cavalry and infantry, occupied the centre.

“Military manœuvres filled the first part of the programme, and we saw some exercises which are now quite out of date elsewhere. Elephant fighting was the next sight. There seemed to be nothing very vicious about it, and the combatants received no greater hurt than a twinge of tusk-ache. They walked up to each other, a man on the neck of each, and locking their tusks together, they pushed and pushed till the losing one seemed about to fall over. When they were hurt a little they cried out and did not seem to like it at all. The tent-pegging and lemon-cutting on horseback, which we saw next, were not very good; and then came a troop of athletes, wearing a mere vestige of clothing, who tied themselves in

knots and twisted themselves about in all sorts of curious ways. One rather novel way of performing the 'wheel' we saw. Two men clasped each other so as to have their heads in opposite directions, and when they went 'head over heels' they lighted first on one man's legs and then on the others. A curious band of wild-looking hillmen came next, some playing musical instruments, the others, with bows and arrows and hatchets in their hands, dancing about, and shooting at each other's legs.

"Amongst the musical instruments were some beautiful brass trumpets quite five feet long. We are trying to get some of them for Clandeboye.

"When these performances were over, we saw the Raja's big elephant, which is said to be the largest in India. We had tea in the palace and waited there till it got a little dark, and until all the illuminations in the town were ready. As we looked out from the windows the view was lovely. An amphitheatre of hills on one side, the mysterious looking plains in the hazy golden light of the sunset : on the other, the white flat-roofed town below, with lines of light gradually appearing everywhere to mark its outline, all the inhabitants busily at work with their decorations, and then, passing through the narrow streets, an elephant with a silver *howdah*, in which sat—our maids !

"We soon descended ourselves, and in procession rode through the bazars, every house being lighted

up with innumerable little oil lamps, till we came to a great tank, where we dismounted and sat on chairs to see fireworks.

“They were all made at Nahan, and some of them were very good and curious. All sorts of spitfire devices, wheels and rings, and lions and tigers, and fortifications which suddenly grew before our eyes in lines of light and sent off a regular cannonade from their walls. Their reflections in the water doubled their beauty. But the full moon rose, and our sight-seeing came to an end. We went home, entertained the five European inhabitants of the place at dinner, and then on a platform in the open air we saw a nautch. Plain women, with harsh voices, sang loudly, while they gently moved backwards and forwards on the space allotted to them ; they chewed *pan* at intervals and made faces, and no one could tell what they were singing about ; and so when we had had enough we said so, and the entertainment ended.

“*Sunday, 25th.*—We had a quiet morning, but had to start off again in the afternoon. This time we drove most of the way, and so arrived at our new camp at Majra with very little fatigue. The road lay through the real jungle, with long grass and bushes between us and the hills, where you might imagine any number of tigers to be crouching. The camp is such a pretty one. D. and I are in a cottage, and down a stretch of grass on either side

is a long street of tents. A very big tree grows in the middle of this street, and looks very shady and picturesque. Lord William arrived here for dinner, which was an unexpected pleasure ; he is so cherry, and looks ten years younger than when he went to England.

“ *Monday, 26th.*—We have had a long day out in the jungle, but I can only tell you about our preparations for tiger-shooting, for alas ! we saw no tiger after all, and so I have no great event to chronicle. Directly after breakfast we dispersed ourselves over the backs of thirteen elephants, and set off in a long procession through the tall grass of the jungle, up and down banks and through woods, not without occasional small alarms, on my part, lest we should slip off behind or before when the monster animal performed gymnastic feats, or lest we should be swept off his back by some great branch of a tree. We arrived safely at our destination, and, descending from our elephants, proceeded to place ourselves at our posts. When D.’s and mine were pointed out to us, we looked up in the air and saw two bedsteads tied very high up in a tree, on which we were to sit in safety. With great difficulty I climbed into mine, and then His Excellency got into his, and two jemadars and two policemen perched on various branches of the same tree, and the girls had a bed in another tree, and some of the prudent people climbed more trees, while others

remained on the ground. Then a solemn silence fell on all the human beings in the jungle, the only noises to be heard being the occasional passage of a vulture, or the jumping of a monkey in our neighbourhood. So we sat for nearly two hours, until at last in the distance came the faint sound of the beaters approaching, which sounds grew and grew until their shouts and bugles and drums were quite close to us, and I looked anxiously all round our tree to see if anything was approaching. No—not one deer or bird, and much less a tiger !

“ It was all over, and we descended from our tree ; and finding that it was three o’clock, we naturally became extremely hungry and thought only of lunch. This we had on the ground in true picnic fashion, and then we mounted our elephants again, still hoping to make something of a bag as we marched through the grass. A few peacocks rose, but far from us, and no one got anything. It was all so new to us that we enjoyed it much, and we are the only members of our party who are not grumbling at the mismanagement of the beat, or the folly of the tiger in keeping away from us. It was quite dark when we got home, having been out about eight hours.

“ *Tuesday, 27th.*—The Raja said good-bye to us at 10 o’clock, and we got into our tongas and left his dominions. He is a very nice man, and has entertained us right royally. We had a drive of

30 miles to do, and the road was somewhat rough and dusty ; but the country, as we left the hills and came to grassy plains, big trees and running rivers, delighted us ; it looked so rich, and was such a complete change from Simla.”

CHAPTER V.

HIS MARRIED LIFE.

IN India marriage being considered the most important thing in life, the active career is commenced at an exceedingly early age, and therefore a prince is often a warrior, a practised statesman, a husband and a father when still little more than a boy. This was the case with Raja Shamsheer. He was only eight years' old when his parents began to think of providing him with a suitable wife and opened negotiations with other Rajput rulers who had marriageable daughters. Among them there was one, the Raja of Keonthal or Jhunga. Although in India the birth of a daughter is regarded as a punishment sent from heaven for some fault or crime committed in another life, yet, in this instance, the little daughter was treated with considerable ceremony and brought up with unusual care. From her early years she devoted herself to religion, and loved to worship the gods; but when she became a little older, she was taught that a woman's god is her husband, and the way of salvation for a woman is through him. She was made to commit to memory the discourse of Yasodhara

Devi regarding the seven kinds of wives that are found in this world, *viz.*—

I. *The Executioner.*—This woman always thinks ill of her husband, though protesting continually that she loves him. She associates with other men, and flatters them. If her husband be a poor man, she asks him for something it is not in his power to give her, and then reproaches him because she does not receive it ; and she sits on a higher seat in his presence. Though such a woman should be a person beautiful as an Apsara, be of a respectable family, and possess many slaves, she is not the wife of her husband. She is like a manacle tightly fastened by the executioner or an iron collar encircling his neck, or a weapon always prepared to wound him or a sword so sharp that it will cut a hair.

II. *The Thief.*—This woman is seldom in the house of her husband, but goes to the market-place or the field or wherever there is a multitude of people. She is acquainted with many ways of sin ; she hides whatever property is brought in the house by her husband ; hides it from him, but reveals it to other men ; she tells abroad his secrets ; she appears to despise any ornaments and other things that he gives her, and asks pettishly for what he does not give ; she shows no kindness to her husband's relatives or friends ; she shuns the company of the good, and seeks that of the bad ; she is not like his wife, but like an ulcer on his body, or cancer,

or an incurable disease ; she is like a fire in a dry forest, or an axe for cutting down the tree of merit. .

III. *The Ruler*.—This woman does not in any way strive to benefit her husband, but, on the other hand, wishes to injure him. She leaves the house and goes hither and thither. She lets the work of the house remain undone ; her mind goes out after other men ; she is continually eating ; she hankers after things that do not belong to her station ; she proclaims her own fame, and gives no credit to others ; she despises her husband, and rules him as if he were her slave. She is like a messenger sent from Death to terrify him.

These three descriptions of women, when they die, will be tormented in hell. Therefore their ways are to be avoided.

IV. *The Mother*.—This woman loves her husband as a mother, takes care of his property, provides his meals at the proper time, and is always anxious for his prosperity. When he does anything wrong she affectionately reproves him, and threatens to return to her own relatives if he will not do that which is right ; she gives him good advice, and recommends him to be industrious, loyal, and to go and hear the good law. She is like a divine medicine for the curing of all diseases or a bough of the kalpa tree that gives whatever is requested from it.

V. *The Sister*.—This woman pays the same reverence to her husband that a sister does to her

brother. She gives him all that is in the house ; she wishes that he may receive whatever she sees others possess ; and she loves him alone, and no other man.

VI. *The Faithful Friend*.—This woman is always thinking about her husband when he is absent, and looks out continually for his return. It gives her pleasure to hear of him, and when he returns she is delighted to see him. She associates with his friends, and not with his enemies ; his friends are her friends, and his enemies are her enemies. She hides his faults and proclaims aloud his goodness ; she stops those who are abusing him, and encourages those who praise him. She tells others of his virtues and greatness ; she keeps no secrets from him, and does not reveal those with which he entrusts her. She is sorry when any misfortune happens to him, and she provides for him the best food.

VII. *The Slave*.—This woman does not resent abuse from her husband, however brutal he may be. She does all that is required of her with alacrity ; she keeps at the utmost distance from all improper conduct with other men ; she first gives food that has been nicely prepared to her husband, or to any guest there may be in the house, and then eats herself ; and she retires to bed after her husband, and is up before he rises. She is economical in her expenditure ; she commends and exalts her husband, but is herself lowly as a slave ; and she is a helper in the procuring of merit, or a shield in the warding off of demerit.

The Raja of Jhunga after ascertaining that the heir-apparent of Sirmour was a good-looking, tall, young man of accomplished manners, called the astrologers and asked them to consult the horoscope of the parties who were going to be bound in marriage. On their reporting favourably, a solemn betrothal took place to the great joy of the parents, and from that very day preparations were made for the grand marriage ceremony. Ahlkars of almost all the Punjab States represented their chiefs; nobles and zemindars of Sirmour State came with *bhets* and *nazars*; and innumerable spectators from all the country round were present to see the marriage procession of the Raja. The best singers and musicians of India had arrived of their own accord, and many European gentlemen also graced the wedding by their presence.

After many days' rejoicing and feasting at Nahan, the marriage procession, consisting of innumerable elephants, led-horses, palanquins, camels, started for Jhunga. The Raja, after exercising the most lavish hospitality, gave over his daughter to Raja Shamshere with a very large dowry, after performing the prescribed ceremonies according to the Hindu law.

The marriage proved extremely happy. She gave birth to two sons, Surendra Bikram Singh and Bir Bikram Singh.

She could read and write Hindi. Her colour was fair, and her appearance majestic. Raja Shamshere

found in her a most faithful friend, more inclined to serve him as a slave than rule as a queen. But she was given ample opportunity for showing her capacity for ruling. In the absence of her husband, which sometimes extended to three or four months when His Highness had to stay at Calcutta as member of the Viceroy's Legislative Council, she looked after all the State affairs—nay, decided cases, gave judgment and signed the State papers, as the “Lady of Sirmour” in English characters, which were taught to her by Mrs. Whiting, wife of Colonel R. C. Whiting, a retired Lieutenant-Colonel in the service of His Highness. She used to sit in a room, with the sheristadar and the parties in a case all outside the *chik*. Although she did not wish to come out unveiled according to the custom of the country, yet she never hesitated in talking with the tried Ahlkars on State matters.

Her readiness to do good to others made her name famous for ever. She was bountiful in her gifts, she established temples, gave food and clothing to the poor, and supported the helpless Brahmans and other castes in the marriage of their daughters. Among the Brahmans, Jate Ram Joshi and Nathu Ram Joshi and their families are those who will sing the praises of the Rani's charity for ever and ever. But the illustrious lady, whose name rang in every home of Sirmour as a household word, passed away too soon : “whom the gods love die young.”

The cruel hand of death severed from us the idol of our hearts who was the embodiment of piety and charity, of kindness and benevolence.

The Raja loved his wife fondly, and after her death his temperament which was expansive and impressionable changed to one of profound melancholy. As Dr. Pearsall, his medical adviser, used to say, he was "fond of indulging in gloomy thoughts and pessimistic humour"; so much so that he often cherished the idea of renouncing the throne and leaving the kingdom to his son.

When the well-wishers of the Raja saw that the shock to his mind was very great, they began to assuage his grief. We can almost picture them saying as was said elsewhere :—

"To us interested, whose visions are limited between the cradle and the grave, these lamentable partings appear as sheer cruelty and gross injustice on the part of Nature, whose laws are inevitable and to whose so-called distribution of justice, we have to submit without help. But God is good, say the wise, and evil cannot come out of Him. In fact the law which holds every thing in equilibrium and which unerringly guides the vast universe in a harmonious path, can never be unjust. The *modus operandi* of the great Law is mysterious, and it is the height of folly for us, with jaundiced eyes of narrow interest, to find fault with its ways."

Time casts every thing into oblivion. After some time the very same loving wife who never liked her husband to see another woman's face, returning from the kingdom of the dead and reappearing in human form, addressed the Raja, her husband, in the following words :—

“ O, Beloved, being a prince, in the bloom of your life, it does not behove you to lead a single life : get yourself, therefore, remarried.”

And his friends and nobles fearing that by celibacy the Raja might become a hot-headed ruler or turn a devotee, began to induce him to remarry.

Once, indeed, he declared his intention to renounce worldly pleasures ; and in pursuance of this ideal, leaving his palace, he selected a site some two miles from Nahan, close to Shiva Poori, built a house, named it Shamshere Villa, and began to lead a secluded solitary life of deep meditation. In accordance, however, with his advisers' repeated counsels, he at last gave his consent to another marriage. No sooner had he agreed than messengers were sent all around in search of a handsome and grown up girl of his own caste.

The Rana of Kunbár a petty hill chief, was known to have a very beautiful daughter, and negotiations were made with him. The Rana seemed only too glad to make this alliance with the reigning Prince of Sirmour whose wife was dead. Every thing being settled, the bride with the *Dolas* and the dowry

was sent to Sirmour, and after the marriage ceremony, she was admitted into the royal palace. Poor, unfortunate soul, she was born to lead the life of a nun more than to enjoy the pleasures of married life.

On the very first night she asked the Raja to go and rest in the favourite room of his first wife, but as the remembrance of the old love naturally grieves the heart, the Raja in place of opening the *Bírúdari* wished her to leave the palace altogether and to go and reside with him in the Shamshe Villa. But she persisted in having the reserved apartment opened and refused to go with the Raja to reside in the villa, contemptuously saying that she being the daughter of a Rana preferred palaces to habitations in the jungles. Her scornful look and expression stung the Raja like a scorpion and he, determined to leave her to her own pride, to weep over her fate forever. She was treated with all luxury and courtesy, and a liberal allowance was fixed ; but as is well said heaven without a husband's love becomes hell to a woman, and she soon began to suspect herself to be a prisoner, and the Royal palace to be a Jail or a Convent. Her pitiable tale was a common topic of conversation in the State, and whoever heard of it prayed that God in His pity might send her comfort.

CHAPTER VI.

HIS ENERGY AND POWERS OF ADMINISTRATION, HIS ESTABLISHMENT OF CIVIL AND CRIMINAL COURTS AND THE APPOINTMENT OF GOOD OFFICIALS.

LIKE Mr. Pitt, Raja Shamshere used always to say that "the man who talks of his consistency merely because he holds the same opinion for ten or fifteen years, when the circumstances under which it was originally formed are totally changed, is a slave to the most idle vanity ;" but like Mr. Gladstone he loved change not for the mere sake of change but change for the better and was always taking pains to prove that it was a growth and not a change of opinion or a mistake.

It might be said of him as of a greater Prince that "he united under one firm Government Hindus, Mohamedans and Christians, in spite of the centrifugal tendencies of caste and creeds, and the hatred of the hill tribes against Mohamedans in general. He was tolerant of all shades of religion and every tinge of nationality. He was himself the spring and fount of the sagacious policy of his Government." The proof of the soundness of his system is the present prosperous condition of Sirmour. He seemed to consider that, being born the son of

a Raja and placed on the throne, he was “sent into the world by Providence to live and labour, not for himself but for others ; that it was his duty not to think of his own happiness, except so far as it is inseparably connected with the happiness of his people. Sovereignty is the guardianship of the people, not self-indulgence and profligacy.” Consequently it is a common belief in Sirmour that his devotion and untiring energy and zeal for his duty as a Sovereign were so great that he practically neglected his own health. Raja Shamshere ascended the throne of Sirmour on January 19th, 1857. Shortly after his accession, when the Mutiny broke out, he rendered valuable assistance, and for this act of loyalty he received the honour of a salute of 7 guns, which in 1867 was raised to 11, and increased to 13 in 1896.

The first reward caused the Raja to devote himself more and more towards the good administration of his State and to watch every opportunity of displaying his loyalty. For ten years his good administration was greatly approved and well reported on by the Superintendent of Hill States, and this it was which caused the Government to raise his salute to 11 guns. At the close of another ten years, when the benign Government saw that his management was exemplary among the Punjab Chiefs, the Government was good enough to make him a K.C.S.I. in 1876 with instructions to attend the Durbar at Delhi, where he

would be invested with the badge by the Viceroy with due ceremony. It was the happiest time of his life. Being in the enjoyment of sound health and in the full bloom of his life, every thing naturally seemed pleasant. His beautiful loving wife and his two handsome dutiful sons made it still more charming. He was fortunately provided with the most beautiful and the biggest elephant the world ever produced. (This elephant once made friends with a rhinoceros and brought him home to his stall. Their friendship grew so intimate that they never parted with each other except when separated by the cruel hand of death.)

The most attractive sight of the Durbar was the procession of all the Rajas and Maharajas of India on elephants and the presentation of those rich *khillats* which the Viceroy always gives them when they present their tribute.

On this occasion Raja Shamshere being tall in person and majestic in bearing, inasmuch that no Indian Prince even reached his shoulders, riding on his elephant "Brij Raj" before whom all other elephants looked like buffaloes, with a rhinoceros behind, appeared the Prince of Princes and the hero of the assembly.

From the very commencement of his reign he showed his high appreciation of the benefits of a civilized government and his efforts in the direction of improving the roads and the courts of his State

were favourably noticed by Sir Herbert Edwardes and other distinguished officers. His administration continued to be marked by an enlightened sense of his responsibilities as a ruler, and a keen desire to increase and improve the resources of his State, so that in 1876, as already stated, he was invested with the title and dignity of a K. C. S. I. by the British Government, which is never slow to recognise and reward such efforts.

The administration of the State continued to be excellent and to serve as a model to other States in India and in the Punjab generally, and Raja Sir Shamshere Prakash, K.C.S.I., was in 1886 raised to the dignity of a G.C.S.I., when two guns were added to his salute. In 1896 the State was placed under the political control of the Commissioner of the Delhi Division.

Raja Shamshere used to hold courts every other day, with a pleasing countenance and mild look, to dispense justice to complainants who came in numbers without any hindrance; and as he listened to them with great attention, they made their representations without any fear or hesitation, and obtained redress from his impartiality. If any person talked too much or acted in an improper manner, he was never displeased, and he never knit his brows. His courtiers often desired to prohibit people from showing so much boldness, but he remarked that by hearing their very words and

seeing their gestures, he acquired a habit of forbearance and tolerance. Under the dictates of anger and passion he never issued sentences of death, imprisonment, fine or any other punishment. He had a great idea of keeping up his personal dignity and of maintaining his Court at a high level. He was most conscientious in discharging his public duties and never permitted himself to show signs of weariness. He never showed distinctions between his subjects when administering justice, and did not obtrude his intellectual superiority when conversing with his inferiors.

By dint of that energy which welled up from the depths of his being, he was able to undertake heroic resolves, and to overcome obstacles which to others seemed insurmountable. When he ascended the throne he was only fourteen years old. For some time he acted under the guidance of his two uncles, Kunwar Surjan Singh and Kunwar Bir Singh, but seeing that their style was old and their views were so very conservative that they had no tendency towards reform, he began to diminish their power by degrees and to take the reins of Government directly in his own hands. The chief reason for his breaking up his connection with his uncles was, that he was made acquainted with the fact that after the death of his father, they, having taken advantage of his minority, carried away the treasure hoarded by his father and deposited it in their own houses for their descendants.

It was very easy for a Raja having full powers to treat harshly the persons who had thus robbed him, but he never liked to do things with a high hand. Consequently nature placed him in the very same position as guardian to the sons of the Kunwars after their death. As long as the brother of Kunwar Surjan Singh survived, he managed his estate as well as that of his infant nephew Kunwar Ranzore Singh. But Bir Singh died soon after, and the property belonging to the two brothers came under the direct management of Raja Shamshere as being the manager of the Court of Wards. Having obtained this opportunity he considered himself right in taking from the house of Kunwar Ranzore Singh all the State money his uncles had carried away from selfish motives.

He realized the necessity of a land settlement of the State, and for this reason appointed Nand Lal, a very experienced official, to undertake the work. While the survey of the land was going on, some of the largest zemindars including two named Uchboo and Paritam, of the Tahsils of Palvi and Pachhad, (who were almost ruling independently, although paying Rs. 5 per plough revenue to the Raja of Sirmour,) after three or four years when troops were sent against them to enforce payment of revenue, revolted and objected to the survey of the land by the iron chain, saying that by the use of iron their fields would lose reproductive power. In this

unmeaning and nonsensical superstition thousands believed and came to help Uchboo and Paritam, in raising an insurrection and stopping the Settlement-officer and his men from proceeding with their work. They not only stopped their work, but attacked them with a view of killing them. On this Nand Lal and his subordinates had no other alternative than to steal away to Nahan and report the whole matter to the Raja. When the Raja heard that the rebels were coming up to Nahan, he left the palace for a safer place, and at once ordered the whole of the troops to march against them. On this Nand Lal assumed the command himself, took two field guns and met them on their way to Nahan. After an hour's fight they were utterly repulsed, and leaving the State and their homes they went up to Simla to the Superintendent of the Hill States. But as the Raja was reporting daily proceedings to the Superintendent, and was acting under his direct instructions, he paid no regard to their complaints, but arrested and sent them to Raja Shamshere for trial. His Highness imprisoned some of the leaders for life or fourteen years' rigorous imprisonment, and sentenced their followers to smaller terms and the forfeiture of their lands and property.

When this revolt was put down, the land was measured, and the land revenue rose to over a lakh. The boundary disputes with Jubbal and Kalsia States gave fresh troubles, which the Raja had to overcome

after much difficulty by the exercise of tact and judgment.

The next thing which occupied his attention was the system of arresting and giving up criminals by States. Up to this time persons after committing crimes fled to neighbouring States to escape punishment and the rulers of those States used to harbour thieves and murderers under the false idea that they should not give up any person who had come to take shelter with them. In the Kalsia State the Gujars were remarkable as cattle stealers. They checked the population of the Dun as they used to steal the cattle and sometimes raid whole villages.

His Highness had realized the truth of the maxim that the paramount power in India is that of the British Government, and that all the Rajas and Nawabs are subject to it, any deviation from justice by any ruler under its supervision being a disgrace to the whole machinery. So he forced all the surrounding Rajas to enter into an alliance with him for arresting and giving up accused or criminals. Persons who were accused and did not know the new rule used generally to escape to Patiala, Jubbal, Kalsia or Simla, but they were soon caught and sent back.

One of the first and not the least important administrative measures carried out by Raja Shamshere was this strenuous and systematic effort to suppress the cattle stealers in their practice of committing murders for the purposes of robbery ; and

the complete success which crowned the steps taken for this purpose in the early part of his reign, made him bold enough to attack the rendezvous of the robbers in almost all neighbouring States. Among noted robbers he was very pleased to secure Rama and Kadra, who besides being robbers had committed many murders. He knew that the best form of Government with a view to the welfare of the people of Sirmour in their present state, was that which is most simple, and his plan was to keep native functionaries and European Superintendents in the Departments of Public Works, Police, and Forestry. He used to say that he had a great moral duty to carry out towards the people of Sirmour ; he must, if possible, give them a good and permanent Government. He compelled himself to daily devote two hours or more to audiences with ministers and officials, and even greater space of time to signing State papers.

He then divided the State into four Tahsils—Nahan, Pachhad, Palvi and Majra—and appointed to each, one Tahsildar, Judicial Muharir, Wasilbaki Navis, Kanungo and a Treasurer with eight peons and two guards of Police, and fixed the dates for their payment of revenue with instructions to the Tahsildars to send collections up when they exceeded Rs. 5,000. He also invested each Tahsildar with the powers of a second-class Magistrate and first-class Munsiff.

Thirty years after the term of land settlement expired a fresh settlement had to be made and Rai Permashri Sahai was selected as Settlement-officer. He revised the old papers very carefully and made the necessary alterations, as well as corrected the mistakes made at the last settlement. The result was that the revenue was raised to over Rs. 3,00,000.

In Raja Shamshere's administration we find an exact imitation of British Government methods and not any originality ; but he did just what was most wanted at the time, and his work became all the more important because of its perfect adaptation to the needs and circumstances of his State.

His tutor and Prime Minister, Krishna Lal, Rai Bahadur, worked very energetically and diligently until Raja Shamshere learnt to "stand upon his own legs." At last the Minister saw that his pupil had reached that age when the highest truths like the following came out of his mouth :—

"Do not believe in anything because it is rumoured and spoken of by many."

"Do not believe merely because the written statement of some old sage is produced ; do not be sure that the writing has ever been revised by the said sage or can be relied on."

"Do not believe in what you have fancied, thinking that, because an idea is extraordinary, it must have been implanted by a Deva or some wonderful being."

“ Do not believe in guesses, that is assuming something at haphazard as a starting point and then drawing conclusions from it, reckoning your two and your three and your four before you have fixed number one.”

“ Do not believe merely on the authority of your teachers and masters, or believe and practise their dictates only, because they believe and practise them.”

“ I Shamshere tell you all, you must know of yourself that this is evil, this punishable, this is censured by wise men.”

Seeing the tremendous depth of his sayings, Krishna Lal was overjoyed and thanked Heaven that, “ this day I have successfully performed the duty for which I was sent by the Almighty Father into this world. The moon of his intellect has risen. He is now fit to govern the three worlds, not to speak of a petty State like Sirmour.” Krishna Lal then began to act just like Sri Krishna, thinking of his sixteen thousand Gopkas and other earthly pleasures of eating and drinking.

Krishna Lal was a Brahman (Gaur) of Mustafabad in Umballa District. According to his caste it is ruled that a man is polluted by the very touch of wine, and any person committing this sin is thrown out of caste, but Masterji being an open-hearted and noble-minded person least inclined to injure the feelings of any, his defects were connived at both by the Raja and the public. However, when occasion

required, he at once recovered his senses, performed his duty which consisted mostly of correspondence and of paying personal interviews to Government officials and other native Chiefs concerning State affairs. It is an acknowledged fact that no native graduate could attempt to excel him in drafting letters and personally representing State affairs.

His very appearance was charming to a pure European eye—a little type of Indian figure, with broad forehead and trimmed beard, clad in the Hindustani dress of pajama, chapkan and toga, with a *Salim Shahi* shoo and old style pagri, riding on a very big Arab pony with two cavalry soldiers behind, he was really worth looking at. European gentlemen who saw him for the first time were so much struck with his oriental and simple style and excellent English speaking that ever after they hailed his visit and welcomed him as a personal friend.

In the matter of personal appearance there are two quite distinct and different Krishna Lals. On State occasions he looked very thoughtful and grave, drawing his features into a kind of mask befitting the Prime Minister of an enlightened prince, and indicating reserved wisdom and strength very impressive to the beholder. But in private life, when the absence of ceremonial and the presence of none but friends permit him to unbend, we see quite another Krishna Lal. He does not now give the

impression of being in any way a superior man, and his face wears a softened and kindly expression prone to break into an extremely sweet and winning smile, and in company of good-looking girls he loses himself, sometimes sings and sometimes good-naturedly abuses those around him. Let me also say that he had a remarkable taste for music, being himself a very good player on the guitar.

By the help of this incarnated Krishna, Shamshe made great reforms in the revenue system, and in the army, and provided carefully for the administration of justice and the regulation of the police. He promoted trade and commerce, took part in religious and philosophical discussions, and had for his chief personal friends the great scholars, Pundit Brahma Dutta and Mir Talib Husain. But his true glory lay in the disinterested zeal with which he promoted every design and encouraged every undertaking which had for its purpose the moral, social, and physical improvement of the people. For the first time it was seen that the life of a family might be as simple and unaffected in a palace as in any private home ; for the first time the Sirmouris saw their princes trained by their father to value higher things than selfish and idle pleasures.

He availed himself of every opportunity for improving the condition of the poor, as well as for furthering the advancement of art and learning generally. He was the first to suggest the sad want

of a college for the Chiefs' sons in the Punjab, which was soon appreciated by all, and the question of instituting a college was taken in hand. He was the first to come forward with a donation of Rs. 5,000, accepting membership of the managing committee.

His interest in agriculture was shown by his opening a model farm under the supervision of Dr. Nicholson.

Raja Shamshere's pluck can be judged by the fact that he tamed a tiger who, when let loose, used to come and sit near his master like a dog. After some time the tiger became so much attached to the Raja, that he took him to Hardwar to bathe in the Ganges, and before the eyes of thousands of people holding him by the ear His Highness took him into the river, plunged three times, brought him back, made him sit in a cart and fastened him with ropes. When the tiger had been thoroughly tamed and trained Raja Shamshere intended to ride him in a saddle. Seeing this, the well-wishers of the Raja, not wishing that His Highness should expose himself to danger, poisoned the animal secretly.

CHAPTER VII.

HIS TROOPS AND COMMANDANTS, COLONEL WHITING,
GENERAL LANE AND MAJOR B. B. SINGH : THE
SENDING OF THE TROOPS TO KABUL AND TIRAH.

RAJA SHAMSHERE took great interest in the discipline of his troops consisting of about 400 foot-soldiers and 150 horsemen, and not only reviewed his cavalry every now and then, but there was not a single trooper or other soldier whom he had not inspected and made himself personally acquainted with.

The Raja always believed that trouble would occur with the ruler of Kabul, and he no doubt gave expression to his views on this subject when he visited Lord Lytton at Simla. Lord Lytton paid a return visit, in commemoration of which a monumental arch was erected at Nahan. The Afghan War began and in the beginning of 1879, Raja Shamshere reminded Lord Lytton of what he had said in the previous year, and also offered his personal services on the staff of General Roberts, but these were declined with many thanks.

In 1880, in common with the other Punjab Chiefs and in fulfilment of the conditions of his *sannad*, the Raja evinced his active patriotism by asking to be allowed to send a contingent to assist

in the Afghan War. His request was granted, and 200 men of the Sirmour troops under Colonel R. C. Whiting, a very experienced retired officer of the Indian Staff Corps, served with distinction in the campaign. For these services the honour of a return visit from His Excellency the Viceroy was definitely accorded to the Ruler of the State.

In 1889 Raja Shamshere offered a contingent of troops for Imperial Service and two companies of Pioneers were raised. These were subsequently formed into the Imperial Service Sappers and Miners, who served with distinction and efficiency throughout the Tirah Campaign in 1897-98 under the command of Major Bir Bikram Singh, the second son of the Raja.

The following summary of the position on the North-West Frontier is taken from *A Frontier Campaign* by Lord Fincastle and Lieutenant Elliott-Lockhart :—

“ Among the causes of the combined rising of the tribesmen against the Supreme Government the first was the belief of the tribesmen that the Amir would help them, and there were many factors that lent colour to this supposition in the eyes of the people, among them being the titles which Abdur Rahman, in endeavouring to pose as the head of the Mohamedans of the East, had lately assumed such as “ King of Islam ” and “ Light of the Faith.” He had also published pamphlets on

religion which were decidedly of a nature to foment trouble and disturbance among such a fanatical race. One of these pamphlets, written some ten years ago, shortly after the Penjdeh incident on the spiritual advantages of a Jihad against the infidel, had been widely circulated both in Afghanistan and among the tribes on our frontier. This pamphlet, signed as it was by the Amir himself, was quite enough for the mullahs to impress the people with the idea that he would help them, although there is little doubt that he originally wrote it to clear himself of the imputation put upon him by the mullahs of being himself an infidel; and it expatiates on the advantages to a Mohamedan of waging war against infidels in general.

“The news of the success of the Turks over the Greeks in the Greco-Turkish war undoubtedly had its effects on Mohamedan feeling among the populace in India and on the frontier. Any success of the Turks or Arabs was hailed as a success of the ‘Faith,’ and there was a general idea in India that England, instead of being a firm ally of the Turks, as she undoubtedly was in the Crimean war, had joined the other Christian Powers in their desire to crush Turkey and deprive her of her conquests in Greece.”

In this campaign Major Bir Bikram Singh, at his father’s special request, though the latter was pros-

trated by a fatal disease and felt the separation keenly, was given the opportunity of showing his fitness to command Imperial Service Troops in the field. He acquitted himself honourably, and his services were recognised by the grant to him of the dignity of a Companionship of the Most Eminent Order of the Indian Empire, while at the same time he received the signal honour of promotion to the rank of Honorary Captain in the British army, and was attached in that capacity to the Bengal Sappers and Miners.

While in the field a rumour spread all over India that Major Bir Bikram Singh of Sirmour had received a gunshot wound in his left arm and had returned home ; but there was nothing more reliable in this rumour than that a soldier of the Sirmour Sappers was slightly wounded and that he himself fell ill and had to go back for treatment to Peshawar where he stayed a few days and then hastened to Camp Bara to rejoin his corps. Herewith is a copy of his letter to Babu Balgobind, Translator, Lieutenant-Governor's Office, Lahore :—

Peshawar,
20-12-97.

Dear Sir,

I have been pleased to get your letter of 6th instant. I am staying here owing to ill-health,

but now am quite well and expect to reach Bara soon, where I think we will have to stay about three weeks. There is no prospect of returning at present. We are all well.

Yours sincerely,

R. K. BIR BIKRAM SINGH,

Major.

It was the result of Raja Shamshere's tender care which he took in instructing his sons that Bir Bikram Singh was able to distinguish himself in the battlefield. Native princes reared in luxury can hardly stand the sun and the hardships of the field, but Bir Bikram Singh was brought up from his infancy to be a soldier.

When Raja Shamshere saw that both of his sons had learnt enough of English and Urdu, he appointed the elder, Surindra Bikram Singh, Crown Prince, as his assistant, and thus at an early age he was put to the task of civil administration and soon learnt to work out to practical solution a hundred problems of justice, commerce, land-tenure, agriculture and taxation—in fine, to build upon the space cleared by his father the stately edifice of a wise, beneficent and humane Government, keeping always in view the fundamental rules of honesty, truth, justice and wisdom. Above all Raja Shamshere taught his

successor that the following are the men who should be spared and shielded :

The Scholars,

Whose wealth lies in their heads, and not in their pockets ;
 Soldiers that have bled in their country's service ;
 The rent-racked farmers and needy market folk ;
 The sweaty labourer who carries transport. . . .
 But, above all, let none presume to offer
 Violence to women.

The second son, Bir Bikram Singh, His Highness put under the charge of General Lane, an officer on the Retired List, who had accepted the Raja's service as Commandant of the Sirmour Troops after the death of Colonel R. C. Whiting who died in Nahan. The Raja asked General Lane to be good enough to train him as a real soldier such as described in the following lines :—

If ever my son
 Follow the war, tell him it is a school
 Where all the principles tending to honour
 Are taught, if truly followed ; but for such
 As repair thither as a place in which
 They do presume they may with license practice
 Their lusts and riots, they shall never merit
 The noble name of soldier. To dare boldly
 In a fair cause, and for their country's safety
 To rush upon the cannon's mouth undaunted ;
 To obey their leaders, and shun mutinies ;
 To bear with patience the winter's cold
 And summer's scorching heat, and not to faint,

When plenty of provisions fails, with hunger,
 Are the essential parts that make up a soldier—
 Not swearing, dice or drinking.

When General Lane saw that the boy was promising, intelligent and obedient towards his superiors, he was only too glad to have a pupil who was likely to perpetuate the memory of his tutor by distinguishing himself. In short, the General first of all taught him the use of the various arms and prepared him in every way to wear the mantle of the Commandant of Sirmour Troops like his own tutor. He got his pupil appointed to the British army as an Honorary Lieutenant. Being intelligent and regular in the study of the military profession, Bir Bikram Singh soon learnt a thousand lessons : of honour in bearing arms, of simplicity in life, of steady purpose, of hatred of pomp and show and empty-headed pride, of pity for the poor, of sympathy with the oppressed, of fearless independence of character.

When Bir Bikram Singh had learnt everything connected with the duty of a Commandant, General Lane expressed a desire to go home to England, and His Highness Raja Shamsere with a feeling of much gratitude allowed him to depart and enjoy home pleasures.

When Bir Bikram Singh became Commandant he perceived that the first step towards the re-organization of the army was to increase the pay and power of the native officers, and afford

some scope to their abilities and ambition. His object was to attract into the army the gentlemen and aristocracy of the country. This in itself would afford a powerful impetus towards the conversion of a mercenary army into a trustworthy State force.

Raja Shamshere, considering that the efficiency of an army depends largely upon the influence of surrounding circumstances, selected a place for a cantonment apart from the city. If intoxicating liquors are offered for sale without restriction, the soldiers' accoutrements are bought up by traders ; or if sanitary arrangements are wholly neglected, and small-pox and other contagious diseases are left unregarded, the force which occupies the cantonment becomes useless. Raja Shamshere occasionally drew the attention of the commanding officers to these points ; and his son, comprehending well his father's views, did what he really wished.

CHAPTER VIII.

HIS PERSEVERANCE IN MAINTAINING THE IRON FOUNDRY ; THE STORY OF THE IRON MINES ; THE PATENT SUGAR-CANE MILLS.

IT will for ever remain a record in Indian annals that among natives Raja Sir Shanshere was the first to think of opening an iron workshop and to show a taste for mechanics.

At first he ordered a ten or twelve horse-power engine, a few lathes and some turning machines, &c., and appointed an expert native *mistri* by name Gapaloo to look after them. This man began moulding and turning out railings and other requisites of the State pretty well, and the Raja was too glad to see his preliminary efforts so successful. When he showed much more interest in ironworks, they brought him the news that in certain places in his own dominions mines of iron and other metals existed. Hearing this he began to entertain quixotic ideas, saying : “ I am a king of the mountains where gold, silver and iron lie concealed in abundance, which can be opened at any time the Ruler of this State likes.” The idea of working a mine occupied his whole attention, and he called experts to prepare a report as to the quality and the probable quantity of various metals in the State and most especially iron.

They began to make experiments, and after trying many places reported that certain metals existed in certain places, and among the iron mines the "Chaita mines" were very likely to produce as good quality of iron as any in other parts of the world.

Raja Shamshere was much pleased to hear this charming report, and he was so much struck with it that he at once advertised for a mechanical engineer, and of the many applicants Mr. Macdonald was selected. He was a man of little knowledge and great vanity. Instead of gradually teaching the principles of mechanics, and advising the Raja to forbear undertaking the grand work of mines, he flattered the Raja like a sycophant and worked out the problem of "Yea-lord." So much so that when Sir Shamshere explained to him the whole object in view for which he was called, he began to extol the enlightened and cultivated intellect of His Highness, and at once ordered a seventy horse-power engine and other heavy machinery for melting and casting purposes. The Raja believing him to be a clever man in his profession, promised to help him both with men and money, saying that if these schemes were successful he could invest over ten lakhs.

Hearing these words from the Raja Sahib and taking advantage of his inexperience, he advised him to transfer the Jail from Nahan to Chaita and to utilize the prisoners' labour. It is very hard to say whether Mr. Macdonald studied only the bright

side of the project in the beginning or pretended to show that he could not see its dark side. Apparently he simply ascertained this, that there was a great quantity of good iron, and he believed that it could be worked. The question as to what it would cost he never touched.

When over three lakhs had been spent in the purchase of valuable machinery and the construction of the furnace and the Jail at Chaita, &c., the work was commenced, and for the first time actual experiment was made. Notwithstanding the cheapest labour the iron cost Rs. 10 or Rs. 12 a maund, and the carriage from Chaita to Nahan and from Nahan to Umballa almost double this sum, while the same kind could be purchased at Rs. 3 in the market. At last the mistake was found out, and the necessity of a railway line from Umballa to Nahan and from Nahan to Chaita mines seemed to the Raja the first step towards making the mines pay. He then began to concentrate his mind on the problem of constructing the railway. When Mr. Macdonald saw that the Raja did not take so much interest in the ironworks as before and all faith in him was lost, he resigned and went away.

This costly experiment placed a severe strain on the financial resources of the country, and the most pressing matter of the day was to restore the equilibrium between the revenue and the

expenditure. In 1875 the expenditure exceeded the receipts by more than seven lakhs. It was essential to remedy this defect, and economy was the first article in the programme of the Raja, for to use the words of Sir Charles Metcalfe "the Government which allows this to go on in peace deserves punishment."

In order to restore the finances of Sirmour to a satisfactory footing, he made reductions almost in every department of the State. He believed that his uncles Kunwars Surjan Singh and Bir Singh had taken away most part of the cash from the State treasury and had concealed it underneath the ground in a corner of their spacious house, and had imparted the secret knowledge of the exact spot to their widows at the time of their death, with instructions to tell their own male heirs. On considering the matter he thought that he was quite justified in taking back his treasure robbed in infancy, but that the widows would never reveal the secret as to where it lay concealed. However he wished to try, and went one day to his uncles' widows and explained to them his dire necessity for obtaining some three or four lakhs for the maintenance of his reputation and the welfare of the royal family and the State. On this representation the aunts were moved to the heart, placed the child Kunwar Ranzore Singh at his feet and enumerated all the property and cash they had in their possession, wishing at

the same time to put their Jagir under the management of the Court of Wards. On this offer His Highness was much more astonished than pleased. At that time of need, however, he took out the whole of the money from the house under the pretext of keeping it in safe custody in the treasury but paid off his bills, making a deposit in the name of the infant Ranzore Singh to be paid to him with interest when he came of age.

Eventually he not only restored the whole property and cash, but took care of this infant cousin more than of his other cousins. When after a few years income and expenses came on a par, Raja Shamshere began to think once more of the ironworks, although on his personal visit Lord Lytton explained to him the whole truth by saying that ironworks seldom paid in England: how then could they pay in India? "Mine working and many other such large works are carried on only by those capitalists who have real philanthropic views and who do not know how to best invest their vast wealth in something good and grand."

These words of Lord Lytton seemed to make the Foundry more dear to the Raja, and he appointed Mr. F. R. Jones, M.I.M.E., as Superintendent of the Foundry in place of Mr. Macdonald. Mr. Jones was a man of energy and foresight. He ascertained the income of the State and reduced the Foundry to a status which a petty State, like Sirmour,

could maintain for ever. He also began to turn out articles for which there was ready sale in the market, and to do this kind of work on a higher scale he began to manufacture dana-grinding machines, water pumps, and stoves, &c. One day when Mr. Jones was coming on horseback from Umballa he heard a few zemindars speak to one another in the following terms : “ If the defect of the oil mixing with the juice is not removed from the new iron mills, they will after some time be thrown out as useless, and the invention will be considered of no great consequence.” This talk he heard with great attention, and then he began to think what should be done to remove this defect. Accordingly on reaching Nahán he sent for one mill from Messrs. Thomson and Mylne, who after inventing it had obtained a patent for it, and were charging a royalty of Rs. 5 per mill from any other shop which liked to construct and sell the mill. He studied every part of it, and after making many experiments at the expense of the Raja in the Sirmour Foundry he at last succeeded in finding out the object of his researches, obtained the patent for the improved machine and began to construct mills in large quantities in the Nahán workshop.

A durable machine, with steel shafts and with a new invention of a passage for lubricating purposes, was highly approved of by the zemindars and took the first place in the market. Upon this Mr. Jones

began to entertain sanguine hopes of making the Nahán Ironworks self-supporting if not lucrative.

To speak the truth in 1885 and 1886 there was so much demand that the workshop could not turn out one for the purchaser of ten, by working both day and night. Agencies for the repair, sale and hire of mills were opened almost in every district of the Punjab and N.-W. P. When it was in full swing, a man of low views and of the greedy Bunya caste was appointed Superintendent on the insignificant pay of Rs. 40 or Rs. 50 per month, and entrusted with the powers of appointment, dismissal and fine on the establishment as well as the settlement of the accounts of the agents. The result of this unworthy selection was that the Superintendent began to make money, no matter whether by honest or dishonest means. During the course of a year he had misappropriated in league with the cashier, not less than Rs. 3,000 or 4,000 ; but by this little gain of his, the foundry suffered a loss of over Rs. 30,000, as no agent liked to pay him Rs. 10, unless he gained Rs. 100, keeping Rs. 90 for himself and giving Rs. 10 to the State official dupes. At last he was caught in the net by Dalel Singh, a charcoal contractor, by the offer of Rs. 40, marked in red as a bribe, in consideration of his giving a false bill. The Raja did not prosecute him criminally but summarily dismissed him from the State.

The loss of Rs. 30,000 or 40,000 was not a matter of very great consideration, but public trust was greatly shaken as to the honest dealings of the foundry, and it took a long time to restore confidence. Seeing this the party in the State which was against the ironworks movement got an opportunity of raising their voice against the Raja's changing "Silver into coal," as they called the working of the foundry, and blamed him in a thousand ways for the useless expense of maintaining a worthless work, but the Raja always said :—"Some rulers spend money in sports and travels, some in music, singing and nautch girls : if I take a little pleasure in mechanics you ought not to blame me, even if it be a losing business. But when I remember the following old saying of Budha I laugh to scorn your blame : ' they blame him who sits silent, they blame him who speaks much, they also blame him who says little ; there is no one on earth who is not blamed. There never was, there never will be, nor is there now a man who is always blamed, or a man who is always praised.' "

The mine flotation mania continued to disturb his mind all his life, but unfortunately for the realization of his idea he never saw a train passing through his State, although once a survey was made by Mr. Prestige, assisted by Mr. Sukh Chan Singh, son of Bhajju Singh, Tahsildar, a most loyal and faithful servant of the State, for a line passing

through Dera Dun, Nahan, &c., to be connected with the railway at Simla. This was submitted for the consideration of the Government but the scheme fell through.

No one can deny that the risks in mining are very great, but the Raja had studied the subject so much and had meditated upon it so deeply that the exploring and working of the Chhaita mines seemed to him child's play, if only the railway could be constructed.

Many of the Raja's friends advised him to sell the mines to the Standard Exploration Companies, but few liked to invest money in mines in India. With those who wished to do so the Raja could not come to terms, which were so high on the part of His Highness that once Colonel Deane in course of conversation with Mr. F. R. Jones remarked :—
 “ It is a case of the dog in the manger, who neither eats the grass himself nor lets the horse eat, whom he frightens by barking : ” meaning that the Raja was a kind of man, who neither profited himself nor allowed others to be profited.

Mr. Jones seeing that mining business was too early a step for Sirimour—by the time the Railway was constructed, the machinery would be rusted and spoiled—faithfully represented this to His Highness who hit on the scheme of opening a Cloth Factory at Paonta and utilizing the valuable machinery. To raise funds, he sent B. Balgobind,

General Assistant of the Foundry, to Delhi and other large places to form a Company and to raise funds. The cost of opening a Cloth Factory amounted to seven lakhs, out of which His Highness wished to be a shareholder for half the amount, to be paid partly in machinery and partly in cash. He also made a free concession of land and a piece of forest for charcoal and fuel, &c. The question was discussed at Lala Chhunna Mal's house at Delhi, and the would-be shareholders came to the decision that the undertaking was noble and most suited to the time, but that Native States were not to be trusted. They argued:—"It is possible that the successor of the present Raja disliking the movement may tax it heavily. We are therefore willing to take shares on condition that the site of the Factory be on the other side of the Jumna and in British territory." But this the Raja declined, and the matter was dropped.

When Mr. Jones once more explained to His Highness the necessity of utilizing the machinery, he thought of opening a branch workshop of the Nahan Ironworks at Delhi or Amritsar, on a large scale, for the construction of sugarcane mills. His idea was to reduce their price by so much as the carriage of cast iron from Umballa and the carriage of the made goods to Umballa would come to, and thus to gain the market. This scheme, however also came to nought. The Foundry is still working.

CHAPTER IX.

INTRODUCTION OF VARIOUS REFORMS, *e.g.*, LOCAL AND DISTRICT BOARDS, HOSPITALS, SCHOOLS, LAWS OF MARRIAGE, THE ABOLITION OF "BEGÁR" AND TAXING THE ABOMINABLE *Rit* SYSTEM.

It would be difficult to detail the numerous reforms introduced by Raja Shamshere, but his memory will always be perpetuated by the excellent roads and public improvements which exist everywhere in the State. The Foundry, the abolition of Begár, the Revenue and Forest Settlement, the improvement of Postal facilities and the establishment of the Telegraph to Nahan are all due to the enterprise and genius of the Raja, who recognised in perhaps a greater degree than any other Chief in the Punjab the necessity of securing well trained and well paid officers, if administration were really to be honest and efficient.

The Raja's enlightened views and his spirit of reformation can be seen by the speech he read at a Durbár, in which all the Hill Chiefs, among whom he was the principal, were present. It was really an adaptation of Lord Lawrence's speech at Agra, and is as follows :—

"DEAR RAJAS AND RANAS,—The art of governing wisely and well is a difficult one, as it can only be

attained by much thought, and care, and labour. Few Chiefs in Hindustan possess the necessary qualifications of a good ruler, only because they have not taken the precaution in their youth to learn to study and act for themselves, nor do they care to have their sons—those who are to succeed them—well instructed and carefully trained. Hence it so often happens that when a Chief passes away he is not remembered as a good and wise ruler ought to be. Some of us when living often receive praise from our friends and adherents for virtues which we really do not possess, but it is only after this life is ended that the naked Truth is told. Therefore of all the fame that we should try to acquire that alone is worth having which is accorded to a great and beneficent ruler.

“The names of conquerors and heroes are forgotten, but those of wise and virtuous Chiefs live for ever.

“The days of war and rapine have passed away. Now under the shade of English power there is everywhere peace and security from outward violence, and the boon which the British Government confers upon us we must extend to our people, and this we alone can accomplish if we do it with constant care and supervision. We have plenty of time to do all that is necessary, if we have only the will. We have abundant time for our own pleasures and amusements; indeed, many of us

have more leisure than we can employ, nay, are often weary from want of something to interest us, and so we waste our time in disputes with our neighbours or in other paltry affairs.

“O my friends and brothers, if the Chief himself neglects his own proper duty, the care of his State, how can he expect that his Ahlkárs will perform it properly for him? Good laws and well selected officials, carefully supervised, are necessary to ensure good government. An efficient police and a well-managed revenue are equally desirable, so that the people may live in safety and enjoy the fruits of their industry. Schools for the education of the young and hospitals for the cure of the sick should also be established. Some Chiefs are perhaps in debt, and would find it difficult to do much in this direction; but other Chiefs have abundant revenues, and all I ask is that every ruler should act according to his means. Some among us vie with each other for precedence, and feel aggrieved at the position which we occupy. How much more to the purpose would it be if all would try which can govern his country in the wisest manner; in this there is abundance of scope for us all. The British Government honours that Chief most who excels in the good management of his people, who does most to put down crime and improve the condition of his country.

“ Our forefathers in former times had no idea of opening out their countries. They often lived in difficult and almost inaccessible positions, surrounding their palaces with all kinds of fortifications, out of which they seldom ventured to any distance, and then only when attended by as many soldiers as they could muster. As to travelling to see the wonders of other countries, such an idea never entered their minds, or if it did it was dismissed as utterly impracticable. Now the Princes have little hesitation in moving from one place to another at a distance from their territories, and some of them have become so enlightened and far-seeing as to be willing to have roads made through the length and breadth of their lands. It is to be hoped that others will follow their example, and do all they can to construct roads, canals, wells and *baolis* in their country, thus enriching themselves and their people.”

This speech of Raja Shamshere was greatly liked and appreciated.

Among his contemporary reformers Raja Shamshere was a staunch ally of the following three and encouraged them in their pursuits of literature or loyal acts :—

(1) Baba Khem Singh Bedi, who has done much to extend female education in the Punjab.

(2) Raja Shiva Prasad, the great scholar of Benares, who has written many works, in which

he communicates to his learned but superstitious countrymen the results of European Science.

(3) Sir Syed Ahmad, who founded the Mohamadan Anglo-Oriental College and established an important literary society, translated many books, and especially was the author of a translation and commentary on the Koran and the leader of the Anti-Congress Party.

The following political and social reforms the Raja introduced himself.

Educational Department.—His Highness after trying many men found that the teachers employed in the Department generally performed their duties in the same spirit as a Magistrate dispenses Justice in his *kutchery*. They do their official duty, but they make no attempt to exert a moral influence over their pupils, to form their sentiments and habits, or to control and guide their passions, and thus there is no hope that the students will make any material progress under their tuition. Considering that teachers brought up in the Training College might prove better, he tried some but found that they were also no better in this respect. Out of numbers employed some proved badly conducted, others were found to be always trying for posts in other Departments, and some only accepted to get an opportunity and chance of preparing for law or other examinations, and left as soon as it suited them without regard to the

education of the poor children. And so no boy ever passed any examination from Sirmour. As it is a well-known proverb that an earnest seeker always finds, His Highness succeeded in finding out a teacher in Master Devan Chand, possessing all the qualities required in an instructor competent enough to teach up to the Entrance standard. His character is exceptionally good, and he takes pleasure in teaching and considers it the sacred work of a Rishi. A Persian instructor of the same type was found in Moulvi Jalil-ul-Rahman. He also taught Persian and Urdu to the son and grandson of His Highness. To take the place of the Sanskrit teacher Pundit Brahma Dutta prepared a pupil of his named Joshi Nathu Ram ; other teachers were found of more or less zeal, and the school at Nahan since then has been in a very flourishing condition. Dozens have passed the Entrance and Middle examinations.

Besides the Sudder school in the capital the Raja established 70 hill schools and appointed teachers knowing Urdu and Hindi, with two Deputy Inspectors and one Inspector of schools to supervise their work.

Hospitals.—His Highness thought that an institution for the reception, care and medical treatment of the sick and wounded on the English principle was of the utmost importance and opened a charitable dispensary at Nahan where medicines and medical advice were dispensed gratis. To start with he

ordered medicines worth Rs. 10,000, and appointed European medical officer with a Native Assistant Surgeon, and a set of good compounders with the necessary menial staff.

The first Civil Surgeon was Dr. Pearsall and the first Assistant Surgeon Dr. Oodey Ram. It was in fact this pair of doctors who exerted their utmost efforts to make the new system popular both among the aristocracy and the public. Both of them have played a part which will long remain in the memory of the Sirmour people, and both of them breathed their last in the Sirmour service. After Dr. Pearsall, came Dr. Deane, an M. D. of a British University, and he also went to his eternal rest with Dr. Pearsall, and the graves of the two were beautifully erected by the surviving loving wives. The wife of Dr. Pearsall is still living in Nahan, with a desire to lie close to the grave of her husband when she dies. Mrs. Pearsall owing to her devotion to her husband and to her purity of character is idolized by the ladies of the Palace, and she is considered a pattern of female virtue.

Dr. Deane's name will ever be remembered by the Raja's family as he cured the Raja of kidney disease of some fifteen years' standing, simply by the regulation of a very simple diet.

After Dr. Deane, the vacancy was advertised in the papers, and out of many applicants, Dr. M. A. Nicholson, M.D., was selected. He was a man of

uncommon merit and did much good to the State. In addition to his own duties, he was President of the Municipal Committee, Superintendent of the Jail and member of the District Board. He resigned the service, when he saw that his professional opinion that the Raja could never be perfectly cured, was displeasing to each and all ; but this at last proved true.

The present medical officer is Surgeon-Colonel Scott, I.M.S., the Assistant Surgeon being Mahima Chander.

Local and District Boards.—The people of Sirmour possess an instinctive capacity for local self-government. The inhabitants of two or three villages originally formed a sort of petty republic, the affairs of which were managed by a *Siáná* (wise man) but on the introduction of the British law, the powers of the *Siánás* as well as of the Panchayat were subverted. When the people saw that they had lost all power, they devised the following method of maintaining it for some time longer. The *Siánás* pretended themselves to be ecstasies and diviners and of being under the influence of a certain Devi or Devta. The ignorant hill public believed in them, took all their grievances before them ; and after accepting *nazars* from both parties the *Siánás* decided cases, fined one and remunerated another. This mania spread far and wide in the hills. When His Highness saw that this would undo all

his labours, he made no delay in sending for all the pretenders. On their arrival all were asked to show their divine power before the Raja, and all those who could display nothing were sentenced to imprisonment.

Out of the whole lot he allowed one Jhalla to continue his work of divining. He professed that he was influenced by the spirit of Guru Jowahir Singh and perhaps showed some phenomena to the Raja, otherwise he would certainly have met the same fate as the others.

When His Highness saw that the Panchayat system was really good for the people and that they liked it very much, he made no delay in introducing the Local Board system in the State on the principles and rules inculcated by Lord Ripon, the Viceroy and Governor-General of India.

In 1884 a District Board was formed at Nahan with His Highness as President, Rajkumar Surat Singh, Vice-President, and Madho Narayan, Secretary, and the following members :—

Genl. Lane.	Kunwar Ranzore Singh.
Dr. M. A. Nicholson.	Rai Kishen Lal, Bahadur.
F. R. Jones, Esq.	Rai Permashri Sahai.
S. S. Whiting, Esq.	Munshi Rahmut Ali.

The Board composed of such enlightened members began to make wholesale reforms in the State. The first thing they did, was to tax the abominable system of *Rût* by 7 per cent. with a view to gradually abolish-

ing it by the replacing of new marriage laws in accordance with Hindu Dharma Shastars.

They abolished the system of *Begár*, which was a great yoke upon the necks of the poor cultivators.

They granted a scholarship of Rs. 10 to a student of the Naban school named Prithivi Singh and sent him to study in the Forest Department. He at last came out successful and served the State.

The Board extended its control over the Educational Department, Hospitals, and part of the P. W.D. and opened the agricultural farm.

Herewith is the resolution of the District Board regarding the establishment of the Agricultural Department :—

“The District Board of Sirmour in appointing Dr. Nicholson as Superintendent of the Agricultural Department and Balgovind his assistant, desires to suggest that in dealing with agricultural improvement the earliest ambition of the Agricultural Department should be to secure the active aid of those members of the community who are sincerely interested in agriculture. It is, after all, only through the hill community that agricultural improvements on any important scale can be effected. Hill men have experience and facilities for extending improvements which no official can hope to obtain. They are familiar with the usages of the cultivating classes. They understand the existing system of hill agriculture.”

On receiving a copy of this resolution Dr. Nicholson made a large experimental farm, obtained seeds of vegetables and Indian grains from Saharanpur Botanical Garden and the Co-operative Stores, Mussoorie. He also ordered wheat from France and maize from America, &c., engaged good malis, taught them to manure well and in the latest manner. When the seed arrived and the ground was ready, it was thrown upon it at the proper time and yielded a good product which was distributed to the cultivators through the local boards, which were composed of the best zemindars with Tahsildars as Presidents.

In connection with this department, a branch for the breeding of good animals was also opened.

School of Arts.—The District Board passed another resolution and sent this copy to His Highness:—

“The fine arts in India have already lost their beauty and delicacy, and if the Rajas and rich men will not learn to appreciate them and will not employ a number of good artists, they will soon be a thing of the past. There are still ingenious men found in every part of India, and numerous are the instances of handsome pieces of workmanship made by persons destitute of tools, and who can scarcely be said to have received instruction from a master. Sometimes they imitate so perfectly articles of European manufacture, that the difference between the original and the copy can hardly be discerned. Among other things the Indians make excellent muskets and

fowling pieces, and such beautiful gold ornaments that it may be doubted if the exquisite workmanship of those artists can be exceeded by any European goldsmith."

On receipt of this resolution His Highness ordered the opening of a School of Arts under the supervision of F. R. Jones, Esq., M.I.M.E., who procured a goldsmith from Lucknow, a carpenter from Hoshiarpur and a draftsman from Rurki, and the number of students on the register became over 50.

CHAPTER X.

HIS RELIGIOUS VIEWS.

THE Raja was a follower of the Vedanta Philosophy—a philosophy which does not correspond with any system ever published in the Western world. It has been well defined by Dr. Taylor, as the following will show. It does not teach that the Supreme Being is the soul of the universe; that animate beings are separate detached portions of his essence, or that the visible extended material frame of things is God; but it affirms that the world is one, living, unextended, indivisible Being, who puts forth his energy, and excites in himself the phenomena of sensible things, as well as of sensation, passion, &c. In explaining this system, however, the writers frequently make use of such figures as may mislead a person who has only read detached passages of their books, or who has not closely examined the nature of their doctrines. In consequence of this the Vedantas have been supposed to teach the doctrine of emanations; and a passage occurs in the Athervan Veda, which appears to countenance this opinion. “As the sparks proceed from the fire, so various kinds of animate and inanimate beings proceed from the incorruptible Being.” But the best commentators say that these expressions do not mean that there are

separate individual beings, but only that whatever is beheld is in the Divine Essence. The Vedanta opinions cannot be accurately represented by any figure ; they must be deduced from plain and simple declarations.

“The Vedanta Philosophy has been supposed to agree with the system of the celebrated Bishop Berkeley, and it certainly does so in denying a material world, and in referring sensible things to the energy of living Being ; but here the agreement ends. The Berkelian hypothesis is completely opposed to the Vedanta doctrine by maintaining the existence of separate beings, upon whom this energy operates, and excites in their minds the ideas of external things.

“In the Vedanta Books, four modifications of Being are enumerated : 1, Brahma ; 2, Kutasth ; 3, Jiv ; 4, Eesha ; and they are compared to four modes of existence of the sky or ether :

1. As it appears clear and limpid in the vault of heaven.

2. As it is confined in a vessel, &c.

3. As it is reflected with its starry firmament in water.

4. As it is obscured by watery clouds.

“But as these different states or modifications under which the firmament of the ether is beheld, do not change its nature, and as it would be erroneous to ascribe to each of them a distinct essence and

separate being, so it is equally erroneous to imagine that the various modifications by which the all Pervading Being exists or displays its power, are real and individual existences. In conformity with this, creation is not considered the production of forms or beings, but only the manifestations of that which exists eternally in the universal Being. Creation signifies displaying : destruction denotes concealment. By sensation, action, &c., the whole world which is hid in himself is displayed, as the unfolding of a picture displays the figures it contains : by the destruction of sensation and action, &c., the whole world is concealed by folding up the picture. Dissolution and creation are like night and day, sleeping and waking, shutting and opening the eyes, or like the fleeting ideas which arise in the mind and then vanish away."

The fundamental principle of the Vedanta philosophy is, that the universe is one simple, unextended indivisible Being who is destitute of all qualities and attributes, but who is denominated the true, the living, the happy, to distinguish him from illusory, inanimate, visible appearances. It is evident that no description can be given of this Being ; hence in answering enquiries the Vedantas sometimes say that he is nothing ; which must be understood merely to intimate a negation of sensible qualities, figure extension, &c., and also of the mental affections, passion, &c. Whilst this Being remains in a state

of rest, there is no visible world or sensitive existences, but when at the impulse of desire, motion is excited in him, all the variety of appearance and sensations which form the universe are displayed. The first condition of this being is called Nirgun without quality ; the second condition is that of Sagún with quality. The question how does desire or volition arise in this simple Being, forms the subject of many disputes.

The motion which results from this desire is denominated Maya, which signifies false, illusory, what has no real existence. In popular language it denotes Nature, or the principle from which sensible things proceed ; and in mythology it is known under the names Saraswati, Parvati, &c., the consorts of Brahma, Siva, &c., who are also considered the Shaktis or powers of their respective Lords. The motion which is thus excited is the immediate cause of creation. It is declared in the Veda, “ that God as Maya creates the world.” But Maya or motion personified is not supposed to possess inherent activity, its action depends on Being. In one of the Vedas it is called Jur, gross or sluggish, and that which deludes the spirit ; and gross or sluggish, it is added, means “ inanimate things as a goblet, &c., and delusion signifies an abstracting or entangling of the Intellect.” On this account it is said to possess the principle of darkness and error, for it is the gross Nature of Maya which prevents the perception of

Being, and in consequence of this it causes the erroneous idea of various existences ; it is also denominated false or illusory, as it presents the appearance of activity and real being, whereas it is merely an accident of Being, and moves at the will or desire of the essence to which it belongs. It is sometimes, however, represented as having a real existence, but this means only that it exists as not as Being. It is not true because it has no essence ; and it is not false because it exists as the motion or energy and power of the universal Being. But in general Maya is called illusion. It is compared to the visions of sleep, to the phantoms which appear in the sky, to the deceptive tricks of legerdemain.

Having given this short sketch of the Vedantic views which Raja Shamshere professed and which are more elaborately translated by Dr. Taylor, I shall now notice in a very cursory manner his views regarding the religious movements of his age, *viz.*, Brahmo Samaj, Arya Samaj, Sanatan Dharam and the Theosophical Society.

Brahmo Samaj.—When the Raja used to go to Calcutta as member of the Legislative Council, he saw that the Brahmo Samaj was creating a great change in Young Bengal. He became curious and made inquiries about its principles from the very leaders, Debinder Nath Tagore and Babu Keshub Chander Sen, and the following is the authoritative summary

of the doctrines, as laid down by Max Müller in the *Life of Keshub Chander Sen*.

(1) The Book of Nature and Intuition form the basis of the Brahmaic faith.

(2) Although the Brahmos do not consider any book, written by man, as the basis of their religion, yet they do accept, with respect and pleasure, any truth contained in any book.

(3) The Brahmos believe that the religious condition of man is progressive, like the other parts of his condition in this world.

(4) They believe that the fundamental doctrines of their religion are at the basis of every religion followed by man.

(5) They believe in the existence of one Supreme God, a God endowed with a distinct personality, moral attributes equal to his nature, and intelligence befitting the Governor of the universe, and worship Him—Him alone.

(6) They believe in the immortality and progressive state of the soul, and declare that there is a state of conscious existence succeeding life in this world, and supplementary to it, as respects the action of the universal moral Government.

(7) They believe that repentance is the only way to atonement and salvation. They do not recognize any other mode of reconciliation to the offended but loving Father.

(8) They pray for spiritual welfare and believe in the efficacy of such prayers.

(9) They believe in the Providential care of the Divine Father.

(10) They avow that love towards him, and performing the works he loves, constitutes his worship.

(11) They recognise the necessity of public worship; they do not believe that they cannot hold communion with the great Father without resorting to any fixed place or any fixed time. They maintain that we can adore Him at any time and at any place, provided that time and that place are calculated to compose and direct the mind towards Him.

(12) They do not believe in pilgrimages, but declare that holiness can only be attained by elevating and purifying the mind.

(13) They do not perform any rites or ceremonies, or believe in penances as instrumental in obtaining the grace of God. They declare that moral righteousness, the gaining of wisdom, Divine contemplation, charity, and the cultivation of devotional feelings are their rites and ceremonies. They further say, govern and regulate your feelings, discharge your duties to God and to man, and you will gain everlasting blessedness. Purify your heart, cultivate devotional feelings, and you will see Him who is unseen.

(14) Theoretically there is no distinction of caste among the Brahmos. They declare that we are the

children of God, and therefore must consider ourselves as brothers and sisters.

Arya Samaj.—After hearing many discourses on the Brahmo Samaj, the Raja next turned his attention to the Arya Samaj, which was revolutionising the N.-W. P., Punjab and Southern India.

His Highness invited Swami Daya Nand Saraswati to his State and sent to him a letter, but the tone of the reply given by the Swami was so very rude, that His Highness cared no more to make his personal acquaintance. But he knew Daya Nand took his stand on the Vedas, and whatever was not to be found in the Vedas, he declared to be false or useless ; whatever was found in the Vedas was to him beyond the reach of controversy ; but he held that out of the whole Vedic literature, the *mantras* or hymns only should be considered as divinely inspired. The Brahmanas seemed to him to contain too many things which were clearly of human origin, and in order to be consistent he admitted of the Upanishads, also, those only which were of superhuman origin.

He was opposed to many of the abuses that had crept in, as he well knew, during the later periods of religious growths of India, and of which, as is known now, no trace can be found in the ancient sacred books of the Brahmans, Vedas, as for instance, idol worship, pilgrimage, *shraddh* and avatars. He also repudiated caste and advocated female education and widow marriage.

In his public disputations with the most learned Pundits of Benares and elsewhere, he was generally supposed to have been victorious, though often the aid of the police had to be called in to protect him from the blows of his conquered foe. But such opinions as well as those of the Brahmo Samaj were considered very dangerous and destructive to the pillars of Sanatan Dharma, and therefore at a large convocation at Calcutta about 300 Pundits from Gauda, Navadip and Kashi passed the following resolutions :—

(1) That the Vedas are prehistoric and that the Brahmanas are as valid and authoritative as the Mantras, and that the other Smritis or law books are as valid and authoritative as Manu.

(2) That the worship of Vishnu, Shiva, Durga, and other Hindu Deities, the performance of the Shradh ceremonies after death, pilgrimage and bathing in the Ganges, are sanctioned by the Shastars.

(3) That in the first hymn of the Rig Veda addressed to Agni, the primary meaning of Agni is fire and its secondary meaning is God.

(4) That sacrifices are performed to secure salvation.

Theosophical Society.—Raja Shamsere at last turned his attention towards the Theosophical Society and the rupture of its friendly relations with the Arya Samaj.

He was informed that the Theosophical Society was formed at New York, November 17th, 1875. Its founders, Madame H. P. Blavatsky and Colonel H. S. Olcott, believed that the best interests of religion and science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the sages and initiates had reserved for the use of mankind truths of the highest value respecting man and nature. A society of an absolutely unsectarian character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the search of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following :—

I. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

II. To promote the study of Aryan and other Eastern literatures, religions and sciences.

III. A third object pursued by a portion only of the members of the Society is to investigate unexplained laws of Nature and the psychical powers of man.

Hearing the aims and objects of the Society he was at a loss to make out why and how a Sanskrit scholar like Daya Nand broke off his connection

with the founders of a society whose very object was to promote the Sanskrit literature and who were on such friendly terms a little before. A voice soon came forth from the mouth of Colonel Olcott to the effect that "of course Swami Daya Nand Saraswati had been upon the most intimate terms with us, and his great Indian Society, the Arya Samaj, was regarded as the sister to our organization. But the Swami was a very intolerant, not to say, bigoted Aryan, and had no mercy for those who professed another religion than the Vedic. My lecture upon the faith of the Parsees at Bombay was represented to him as a proof of my having embraced Zoroastrianism, and was made a pretext to break off our previously reciprocal connection. Like many other sectarians, he could not understand the theosophical spirit of conceding to the people of all creeds the right of enjoying their religious convictions unmolested, nor the duty resting upon us to help them to discover and live up to the highest ideal that their respective religions contain, while we are fully convinced that all religions are but branches of one sole truth."

Raja Shamshere seeing that the views of Colonel Olcott coincided with those of his own, which was the result of the early teaching by his Muslim teacher of Akbar's motto of toleration, wished to hear something more about Theosophy and the oriental philosophy, and he found the fundamental propositions

in *Isis Unveiled* by H. P. Blavatsky in the following words:—

I. There is no miracle. Everything that happens is the result of law, eternal, immutable, ever active.

II. Nature is triune : there is a visible, objective nature ; an invisible, indwelling, energizing nature the exact model of the other, and its vital principle ; and above these two, *spirit*, source of all forces, alone eternal, and indestructible. The lower two constantly change ; the higher third does not.

III. Man is also triune ; he has his objective physical body ; his vitalizing astral body (or soul), the real man ; and these two are brooded over and illuminated by the third, the sovereign, the immortal spirit. When the real man succeeds in merging himself into the latter, he becomes an immortal entity.

IV. Magic as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over Nature's forces may be acquired by the individual while still in the body.

V. Arcane knowledge misapplied, is sorcery ; beneficently used, true magic or wisdom.

VI. Mediumship is the opposite of adeptship ; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

VII. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

VIII. Races of men differ in spiritual gifts as in colour, stature, or any other external quality ; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

IX. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body).

X. The corner-stone of magic is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies.

Having thus known the tenets of all the creeds of the age, the Raja always took pleasure in hearing them discussed by the bigots of each sect and often invited the leading preachers of each branch to expound the philosophy of their religion.

Being a sworn believer in the Vedanta Philosophy he watched with interest Swami Vivekananda and his preaching of the Vedanta doctrines, *i.e.*, how he crossed the Pacific to Chicago, dressed in all the glory of ascetic yellow, and attended the Parliament

of religions at the *World's Fair* ; how his speech acted as a charm and how he took the audience by storm, and how he was looked upon in the Far West as a real prophet from the Far East ; and how he crossed the Atlantic to England where he made a good impression by his Vedanta Lectures and teaching upon the minds of many people.

At last Raja Shamsere found his solace in the spiritual knowledge contained in the Upnashids and began to realise the "*Amrita Bindu Upnashid of Krishna Yajurveda*," the translation of which is as follows :—

Our Manas (mind) is said to be of two kinds, the pure and the impure. That which is associated with the thought of desire is the impure one. To men their mind alone is the cause of bondage or emancipation. That mind which is attracted by objects of sense tends to bondage, while that which is not so attracted tends to emancipation. Now inasmuch as a mind without desire for sensual objects leads (one) to salvation, therefore an aspirant after emancipation should render his mind free from all longing after material objects. When a mind freed from the desires for objects and controlled in the heart, attains the reality of Atma (or its own self), there is it its supreme seat. Till the Sankalpa (thought) in the heart perishes, till then it (manas) should be controlled. This only is (true) wisdom. This only is true *Dhyan* (meditation).

All others are mere length of expressions or merely vain. It (Brahma) is not at all one that can be contemplated upon. It is not capable of contemplation and yet it should be contemplated upon. Then after acquiring such wisdom one becomes that impartial Brahma. One should join Yoga with Swara (spiritual sound). Pār-brahm should be contemplated upon without Swara. By meditating without Swara upon Brahm there is no (attribution of) "not is" to that which "is" (Brahm). Such Brahm is undivided, non-contemplative and quiescent (or free from the actions of mind). Whoever organizes that Brahma to be "I" becomes himself Brahma.

A wise man having known that Brahma was non-contemplative, without end, without cause or comparison, beyond inference and without beginning, is emancipated. There is to him then no destruction, no creation, no person in bondage, no devotee, no aspirant for salvation, no emancipated person. This only is the reality. Atma that is fit to be contemplated upon is one in (the three states, *viz.*), waking, dreaming and dreamless sleeping. There is no rebirth to him who goes beyond these three states. That one which is the Atma of all elements is in all elements. Like the moon reflected in water he appears as one and as many. While a pot is being carried from one place to another, the Akas that is within it is not carried along with it. So also Akas may

be likened to Jiva within the body. Like the pot the body has various kinds of forms and is often destroyed. The body which perishes again and again is not conscious of its own destruction. But he (Atma) knows it always. He who is enveloped by the Maya of the universe, composed of sound, &c., is never able to come to (or see) the light of Para-brahm from the darkness of ignorance. Should such obscuration be cleared, then he sees only the non-dual state. Para-brahm is Sabda Akshara. What remains after the cessation of Shabdha—that Akshara (indestructible) should be meditated upon by a learned man who wishes to secure happiness to his Atma. Two Vedyas (sciences) are fit to be known, *viz.*, Sabda Brahma and Para-brahma. One who has completely mastered Sabda-brahma attains Para-brahma. Having studied well the Vedas and Shastars, one should persevere studiously in the acquisition of knowledge and the self-cognition according to such knowledge. Then he should discard the whole of the Vedas as a person in quest of grain gives up the straw. Though there are cows of different colours, yet their milk is of the same colour. Like milk is seen wisdom, and like cows are seen the different forms in this universe. As ghi is latent in milk, so is Vigyana (self-cognition) latent in every element. Having churned always in the Manas with the churning handle of Manas and the rope of Gyan (wisdom), Para-brahm which

is undivided, pure and quiescent, should be brought out like fire from the wood. That Brahma is "I." That Vasudeva who is the support of all objects and who protects all creatures, is myself. Om Tat. Sat.

In fact the study of the Upanishads is the most sublime, and the philosophy taught by them is solacing to the human mind. The greatest and most renowned German philosopher Schopenhauer says that the advantage of the Nineteenth Century over previous eras lies in its access to the Vedas through the Upanishads. He speaks of the sacred, primitive Indian wisdom as the preparation for his own philosophy.

When Raja Ram Mohan Rai was in London, he saw at the British Museum a young German scholar, F. Rosen, busily engaged in copying manuscripts of the Rig Veda. The Raja was surprised, but he told Rosen that he ought not to waste his time on the Hymns, but that he should study the text of Upanishads.

His Highness marked with surprise the Raj Guru daily after bathing, bow himself down with bare head to the earth, to Heaven and all the four quarters, and could not help satisfying his curiosity by questioning him on the subject. The Raj Guru replied that every *Dheij* is enjoined to perform this ceremony, but few know the real meaning of these salutations. The real sense is the following :—

“ We do not bow and scatter rice in vain, but we really offer loving thoughts and acts to all—

“ To parents as the East, where rises light ;
To teachers as the South, whence rich gifts come ;
To wife and children as the West, where gleam
Colours of love and calm, and all days end ;
To friends and kinsmen and all men as North ;
To humbler living things beneath, to Saints,
And Angels and the blessed Dead above :
So shall all evil be shut off ! And so
The six main quarters will be safely kept. ”

Raja Shamshere's religious knowledge was undoubtedly of a very high grade. The theological problems which occupied most of his leisure were the following :—

- (1) Prove the existence and the Unity of God.
- (2) Where should we try to find God (if he exists), within or without us.
- (3) What is the connection between soul and body.
- (4) Religion is the work of man or God.
- (5) What will happen after death.

All persons in the service of His Highness having a taste for religion and philosophy tried to reply to these difficult theological questions, according to their deserts, but the best reply was given by Swami Keshwa Nand, as published in the *Sanatan Dharm Gazette*.

CHAPTER XI.

HIS TASTE FOR MUSIC AND ITS DISPLAY ON THE HAPPY OCCASION OF THE MARRIAGE OF HIS TWO SONS.

ON one occasion Dr. Pearsall, the medical adviser of His Highness, explained to his master that *music is a medicine* and prescribed it when he saw him gloomy or sorrowful, especially at the time of his dear wife's death, saying that the connection between music and medicine is by no means so remote as may appear at first sight.

Hearing this Raja Shamshere said that music among us is degraded to the rôle of tickling the senses of rich gluttons, after they have gorged themselves to satiety on the meats and drinks of their luxurious banquets. Rai Kishen Lal Bahadur, the Prime Minister and tutor, quietly overheard this conversation, and when his turn came he spoke as follows :—

“ Music is an art, and art has been called the ‘flowering of man’s moral nature’; it is a natural growth out of, and beyond, mere material necessities; to it we owe everything in the whole range of human productions which appeals to the sense of beauty, and the thoughts awakened in us by beauty. This sense may be counted the sixth sense ;

it may be possessed in a greater or less degree by the individual, but it exists in every one, and may be developed by training and cultivation like the other senses.

“ In music there is a pleasure that is found in all elevated things which appeals to the purest and most intellectual side of our nature and which inspires in us the love of poetry.”

The Raja interrupted him, saying :—“ Masterji, you being fond of pretty good-looking girls and wine, why should you not extol the virtues of music and singing? Do not you see that this art in India is monopolised by the loose characters of the lowest classes ?”

Notwithstanding this remark the seed of music and its virtues, now thrown upon the soil of His Highness's mind, soon led to the development of his sixth sense, which was displayed in the marriage of the Tika Sahib by his criticising the best musicians and singers that came in the hope of handsome rewards from all quarters. By criticism he really encouraged them as he rewarded them liberally and according to their respective merits.

In his after-life His Highness used to say that one who has no taste in music, is not a fully developed man. On finishing the day's work, he occasionally heard good music on the harmonium and violin. He engaged *Ala Di*, the best singer in the Punjab, and took great delight in hearing from her the higher kind

of music ; she was not the only singer in His Highness's service, for he had many more, and always encouraged those who happened to come to Nahán.

Here I may quote some remarks about the nautch :—

“The nautch girls of India alone preserve some of the traditions of the dance that so charmed the senses of Herod. Really skilled beautiful nautch girls are rarely to be seen except at the magnificent festivities given by the princes or other dignitaries in honour of some important guest and marriage ceremonies. When a nautch takes place, the young girls at a signal from the host appear before the company with bare feet. The music is generally monotonous and the nautch-girls sing while they dance; in fact the singing is considered the chief part of the entertainment. They mostly express the passion of love with its joy and fear, hope and jealousy, fury and delight. Some of the girls are bedizened with diamonds and precious stuffs ; their gowns are ample and full, after the fashion of the gown used to-day in the skirt dances. They wear anklets of bells, and the movements of their body is of a special undulating kind, impossible to describe or imitate. Throughout India there are ritual dancers, and great importance is attributed to the dance by various creeds of the country, some of them maintaining the idea that the dance was born in heaven.”

Marriage of Raj Kumar Surindra Bikram Singh.—Hearing that the Maharaja of Kashmir, the greatest among the Hindu Rajas, had a beautiful daughter, Raja Shamsere made negotiations for his elder son, the Crown Prince. The matter was well-nigh settled when the Raja through a reliable source heard that the girl was older than the boy and the match might prove unhappy. He at once changed his mind without regard to the fact that the proposed alliance was a high one and there was a hope of a handsome dowry, and betrothed his son to the daughter of the Raja of Suket, Mundi.

When there remained only one month to the marriage, preparations were made on a grand scale. There was universal feasting in the day, and dancing and merriment in the night. Every heart was filled with joy. Young girls with bewitching eyes and charming voices were called to enhance the general joy. Music, singing and laughter were all the sounds that were heard. Professional singers, dancers and musicians as well as *bhānds* (actors) came from far and near, in the hope of handsome rewards. Thousands of people came up to Nahan from the plains to see the grand marriage-ceremony of a Raja's Crown Prince. At last the day for starting to Suket arrived. The procession was to go through hills. The Raja himself rode on his remarkable elephant Brij Raj, and some 50 more elephants formed part of the procession on which were riding

the Ahlkars and Kunwars. There was indeed something very impressive of state and royalty in the march of these elephants. The procession (*Barat*) travelled in a leisurely manner as it would have been impossible to hurry with such an unwieldy following as accompanies Rajas on such occasions. Besides Brij Raj and the 50 other elephants, the Sirmour Troops consisting of 200 horsemen and 400 foot-soldiers of course went with him. Representatives from almost all the Punjab States took part in the marriage festivities. Some were on their prancing horses and some took their seats in gilded and silken palanquins.

In addition to this the Raja's march was followed by an innumerable multitude of servants and tradespeople. The usual Eastern plan of double camps was observed, *i.e.*, one to sleep in and the other to go on in front to be pitched ready for the following night. In short, the pompous procession was of a kind that if you stretch your imagination to its utmost limits, you can imagine no exhibition more grand and imposing.

After the marriage the *Barat* returned to Nahan, and the Tika Sahib was greatly satisfied with the physical and mental beauty of his wife. The lady, always studying his thoughts, regarded him as celestial; and either in action, thought or speech, she never considered him otherwise. Her thoughts

were all towards her husband, and she was always engaged in serving her lord.

The marriage of the Tika Sahib will long be remembered in the State by the resolution of the Sirmour Government to pay the officials and servants monthly on a fixed date, instead of half-yearly as was the old rule.

As regards marriage among the most advanced nations the practice is monogamy, and it is the giver of supreme bliss, but in Sirmour we hardly hear of monogamy. Among the Royal family and the nobles polygamy is permissible, and on the other side of the river Giri we have mentioned that polyandry is prevalent.

People who have not witnessed this aboriginal system are apt to think that there must prevail jealousy and disunion, but the women of these hills are so very active that they know how to manage. They keep, out of many brothers, only one at home as the husband and send others on out-door work, and the progeny is distributed equally among the brothers.

People will be greatly astonished to hear that a boy of these hills takes pride in saying that he is the son of six or seven fathers, and the girls do not like to marry a boy who is the only son of his father or fathers.

Polygamy is a common custom among the Easterns. They think they can keep 16,000 wives in

imitation of Krishna without being called immoral. It is a customary thing among the Rajas that with the bride six or seven female slaves of great beauty are given, to serve and to lead a life of celibacy as nuns in a convent, if never blessed by the prince. In fact, the bride and six other handsome girls are all married to the prince. But the princesses are generally taught the ways of attracting the heart of their husbands and withdrawing them from other women or slave girls. A woman should always keep in mind that there is no god equal to her husband ; when gratified, she can get every object of desire from him, but when angry, all is lost. It is from her husband that the wife obtains offspring and various articles of enjoyment. From her husband alone a woman can get handsome beds and seats, robes and garlands, perfumes and great fame, and heaven itself hereafter. Hearing the voice of her husband at the gate, she rises from her seat and stays in readiness within the room. As soon as she sees him enter the room, she worships him by offering him a seat and water to wash his feet. When he orders a maid servant to do anything, she soon gets up and does it herself. She always keeps the household articles and the food that is to be taken well ordered and clean. She always refrains from laughing loudly or indulging in high passion and from everything that may give offence to her husband.

Marriage of Rajkumar Bir Bikram Singh.—

With the memorable event of the marriage of Raj Kumar Bir Bikram Singh is inseparably connected the mournful death of Brij Raj, the most wonderful animal on the surface of the earth. Besides being of unusually high stature, he was remarkable in beauty and the due proportion of all his limbs as well as in good features.

Mr. Sanderson, who travelled all over the world studying elephants, writes that the vertical height of the elephant is not more than 9 feet 10 inches, but Brij Raj measured 10 feet 5½ inches, *i.e.*, 7½ inches higher than the biggest elephant before known. It was Brij Raj that made Raja Shamshere to be known to the external world as undoubtedly a god on earth in human form, and this belief was strengthened, in the case of many, by His Highness's appearance at the Imperial Assemblage at Delhi, the like of which was never heard or seen in India since Sita *Swayambar*.

The elephant naturally claims worship as the type of strength and wisdom. To the rustic he impersonates *Ganesh*, the God of Wisdom, the remover of obstacles, who is propitiated at the commencement of every important enterprise, such as marriage and the like. They think that every elephant in the world is the offspring of one of the elephants possessed by the *Lokpáls*. Through India the reverence for the white elephant of Burma and Siam has arisen owing to

his being related to *Airawat*, but they recognized *Kumuda* in Brij Raj, who is the elephant of *Surya*. They all believed that in the projection of Brij Raj's forehead there was a pearl known as the Kunjar Mani or Gaja Mukta, which was invested with magical qualities. When Brij Raj died some took a hair or two of his tail and made amulets.

His death occurred in the following way :—It was only a month before the marriage of the Raja's second son, and His Highness was making preparations on a very grand scale. Among other things he had ordered the construction of a golden *howdah* decked with jewels for Brij Raj, but Brij Raj suddenly became hot and began to act wildly. It was no uncommon thing, because on several other occasions he was also attacked by similar fits, but was cured by Bahadur Khan, his guardian and feeder : he cannot properly be called *Mahawat* because Brij Raj allowed no other person than the Raja to ride upon him. It was a further proof of this, that it was the gift of Nature to Sir Shamshere alone, who was a superhuman being. Through this elephant Bahadur Khan became rich. Whenever he fell ill Bahadur Khan went to the Raja and said :—“ Maharaja, your favourite is ill, and Rs 100 or so are required for his treatment.” When the Raja asked him to name the medicine he always said :—“ It is a secret coming down in our family for generations, and I am under an oath not to reveal it.” The Raja

regretted paying large sums of money so blindly, but there was no other remedy because Brij Raj allowed no other man to come near him. On this occasion, when only a few days remained before the marriage, and Brij Raj did not recover, His Highness ordered Bahadur Khan to cool him down by giving double doses of the medicines he used to give before, as the marriage of his son was a great thing to him. Bahadur Khan obeyed the Raja without using his own reason, the result of which came to be that the elephant was caught by cold, and his hind legs became paralysed, and he sat down upon them. Every medicine was tried; electricity was used, but no relief was found. The Raja remained standing near him for full two days and nights; but at last Brij Raj died. And then his loving master, the Raja, with tears in his eyes said:—"O cruel Death, you were not satisfied with taking the life of my dear wife—you came again to my palace to take away my favourite Brij Raj," and addressing the dead elephant he said:—"O Brij Raj, you are leaving me too soon. I heard that elephants live up to 150 or 200 years, and I always thought that you would outlive me." People asked the Raja to allow them to cut off his tusks and to take out the *Gaja mukta*, but the Raja said:—"Let his ornament and his every limb go with him." Although at the repeated request of Mr. Jones His Highness allowed his tusks to be cut off,

His Highness would not agree to breaking in his forehead for the pearl. The Raja could no longer bear the sight and went to Shamshere Villa, and machinery was brought, and the whole force was summoned to drag the huge animal. Sulphur and drugs were burning on the road, but the bad smell was so great that people could hardly bear it. With most powerful machines and much exertion the distance of but nearly a mile was travelled from the morning till late in the evening. He was at last buried in a grave, a little earth of which is still known to cure the Chauthia (ague on every 4th day).

By the sudden death of Brij Raj His Highness's hopes that he would once more appear before the public with the same majestic bearing as he appeared at the Imperial assemblage at Delhi, were frustrated.

The date of the marriage came nigh, and the procession started, but the Raja was not cheerful owing to the loss of the Wonder of the World. From Nahan they went to Barrara Railway station on elephants, horses and in palanquins, and from Barrara to Aligarh by special trains, and from Aligarh to Sohavali again on chariots, elephants and horses.

To commemorate the marriage of his darling son His Highness got made in the Iron Workshops, thousands of silver medals, which were thrown down from the elephant of the bridegroom and were picked by the multitude of poor men, going in front.

On reaching Sohavali each man found comfortable accommodation in the camp. The Sirdar first served them all with sumptuous food.

Then at the house of the Sirdar the sacred ceremony of marriage was to be witnessed, so the bridegroom was conducted thither by the learned Pundits where after due rites the knot was to be tied ; and here in the camp a big shamiana was decorated, in which dancing and merriment were going on. This grand nautch was attended by the richest nobles and officials of Aligarh, who were invited by His Highness to grace the *Barat*.

His Highness had taken his own police and military force along with him, and so when the Government police came to ask His Highness if any help were required His Highness replied that there was no need as the State Police was more than enough for the management of the camp. When the Government Police saw that they were not allowed to enter the camp and enjoy the nautch and *tamasha*, it chanced mysteriously that there should be stolen from the Raja's camp, his own watch and gold chain and buttons. His Highness thus lost the coins of Ramachandra's time which were fastened to the chain. This loss he also felt heavily as he said that the coins always inspired him to great things, and the noble face always raised him into the region of the ideal, and excited him to intellectual work. He tried his utmost to trace the thief and the stolen

property, but without success. However, His Highness showed no signs of grief but always appeared in a cheerful mood. At the time of his return he was so liberal that whoever came in contact with him, was rewarded much more than he expected, and at every railway station he passed through on the way he gave a certain amount for picnics for the railway officials and rewards for the menial staff.

At last the *Barat* with the bride and bridegroom came back safe to Nahán, and by the grace of the Almighty, the bride was much liked by the bridegroom.

Among other charitable acts there is a custom of *Bárá* (that in a certain fenced place all those poor people who come within it are given a reasonable sum as charity and are allowed out one by one). When this rite was performed, and thousands of men and women went into the fenced compound and a coin each was being distributed, His Highness sent orders that the pregnant women should be given two coins, and of course women with infants a double share. Rich men had come to marry in that part of the country who squandered money far more than the Raja did, but the Raja's name will be sung for ever, for doing things unthought of by any before.

The reason of His Highness's marrying his favourite son to the daughter of only a Sirdar, in preference to the daughter of a ruling Chief for which there were many offers, was that he wanted to

by and by begin to make alliance with the Rajput Chiefs of Rajputana, who now object to deal with the Punjab Chiefs, saying that except the Sirmour family there is no pure Rajput in the Punjab, as the Rajput Chiefs mix with the Punjab rulers and make alliances by which they are lowered. In addition to this they say that these are newly-made Rajas ; for the Cis-Sutlej States were rescued by the British Government from the grasp of Ranjit Singh in 1809, and the principalities of Patiala, Jhind, Nabha, Kalsia and Faridkote were instituted. The Hill States of Bushair, Jubbal and Jhunga, &c., were made over after the Nepal War in 1815. The States of Kapurthala, Chamba, Mundi and Suket came into the possession of the British Government in 1846, and were restored to their rulers. Kashmir is also not an old State. It was created in 1846 from the ruins of the Sikh Empire. Among other Punjab States, Bhawalpur sought the protection of Government in 1833, but the Chief, being a Mahomedan, has nothing to do with the Hindu Rajas.

CHAPTER XII.

WORK OF VARIOUS DEPARTMENTS.

Forest Department.—"It is a fact scientifically established that the wholesale destruction of forests is attended by baleful results to the country where it takes place, the worst of which are a perceptible change of climate and decrease in the average of the rainfall. The underground moisture attracted by the roots which it feeds, being deprived of the protecting shade, dries up and evaporates, the air necessarily becomes drier and colder or hotter, according to the latitude, from exposure to the severe northern blasts or the scorching sun ; while the large mass of moist emanations which a forest contributes towards the formation of clouds being cut off, the denuded district no longer supplies its own rain, but entirely depends on passing clouds and storms."

Once upon a time when the Markanda flood washed away many villages, roads and bridges, the railway company wrote to the Raja, holding him responsible for this loss of life and property as being the result of his carelessly ordering the cutting of the forest on the banks and the source of the River Markanda, which is not more than seven miles from Nahán. On reading the letter Raja Shamshere at last

awoke to the absolute necessity of taking vigorous measures for the preservation of the forests. A great portion of the forest is now "reserved," i.e., managed as State property by special State officers. In these reservations, which are carefully surveyed, nomadic cultivation and cattle-grazing are strictly forbidden, and timber cutting is limited by several regulations. Even the "open" forests are subjected to some control. The first Forest Officer was Bhajju Singh. On his appointment he saw that the hills with their exuberant growth of forest and jungle were very difficult of access until provided with roads. So he divided them into as many patches as he could, making footpaths around each. This arrangement was found very useful in extinguishing fires, which consumed tracts of forests. In hot seasons the fire breaks out by the friction of the branches, but the Forest Department and the Police prompted by greed always attribute it to the neglect of the poor zemindars, accuse them of wilfully firing the jungle, for the purpose of producing good grass for their cattle in the next season, arrest them and bring them before the Court at Nahán for trial. Far-sighted and experienced men give bribes to the police and the forest officials before arrest is made, but the obstinate, besides losing a month or more of their precious time, which should have best been spent in the field, have to see the horrible doors of the jail.

After Bhajju Singh came Kunwar Devi Singh, a brother of the Raja. He did well, but when the passed rangers from Dehra like Mr. Gourang or Mr. Chintamani were appointed, they did not at all like to be governed by a man who had no knowledge of the work he had to perform, and so went on in their own way, saying that merely being a Raja's brother did not entitle him to give orders against the forest rules.

His Highness was then compelled to put this Department also under the superintendence of a European, and appointed Mr. Thompson* with powers of an Assistant Conservator.

Police.—The Police is a body of civil officers especially in a city organised under authority to maintain order, prevent and detect crime and enforce law. Formerly there was a constabulary system, and it is nearly 50 years since a regular Police Force in London was replaced by Sir Robert Peel, and that is why the police are called sometimes "bobbies" and sometimes Peelers.

Though the word Policeman is now a household word, yet the legal denomination is that of Constable. The duties of Constables or Police officers are exceedingly multifarious, and they receive printed regulations to guide them for the proper discharge of such duties. They have important

* Late Conservator of Forests in the Central Provinces, retired.

duties in reference to the apprehension of offenders, and their powers are necessarily larger than those of private individuals, with respect to crimes when they are committed. Thus, where the Constable has not seen the offence committed, but is merely told of the fact, and he has reason to believe it, he is entitled to arrest the party charged without any warrant; he must, however, in such cases act only on reasonable suspicion. If a Constable has a reasonable suspicion that a man has committed felony, he may apprehend him, and so a private individual may do so. The difference between the authority of the Constable and the private person in this respect is, that the latter is justified only in case it turns out that a felony was in fact committed, but the Constable may justify arrest and detention whether a felony was committed or not.

It is the duty of a Constable to raise a cry in search of a felon, and all private individuals are bound to join in it, otherwise they may be indicted and fined. If the party arrested be in a house in hiding, the Constable may demand admittance, and if he is refused, may then break open the doors: that is so in all cases where the party has committed treason or felony or has dangerously wounded another. When a party is arrested it is the duty of the Constable to take him without any unreasonable delay before a Magistrate.

The organization of such a disciplined Police force in Nahan is mainly due to the exertions of Mr. S. S. Whiting, son of Colonel R. C. Whiting, who had been with his father in the Kabul Campaign and who was a great friend of the two sons of the Raja, and had served in the Punjab Police prior to his appointment to the State. He used to go out with the whole Police Force daily at 8 A.M. on the parade ground and teach them drill. He is now Private Secretary, and it is expected that he will enjoy high power in the State during the time of the present ruler H. H. Raja Surendra Prakash, as he has been a companion of His Highness from childhood and is much liked by him. There are only 155 Policemen including Officers, Mounted Police and Constables in the State, but they are a brave and active type of soldiers. Protap Singh helped much in securing internal peace and order in the whole State.

Jails.—In British India the Jail is usually in charge of the medical officer, under the general responsibility of the Magistrate. In the Jail are confined prisoners undergoing short sentences as well as life prisoners. The Daroga with a subordinate staff of Duffadars and the Burkandazes actually manage the Jail in general. To improve the Jails and to introduce the Government Jail Manual in the State, His Highness called a young man named Balkishen Dass who had acquired

considerable experience at the Delhi Central Jail. He introduced the Government forms and registers and profitable labour in the Jail. The real reform was introduced by Dr. Nicholson in that he appreciated Balkishen Dass's spirit of reform and allowed him to make every change for the better.

Public Works Department.—Engineering is the art of designing and superintending the execution of works of a constructive character, such as, roads, railways, bridges, canals, waterworks, mining machinery and the working of metals.

(1) Civil Engineers deal with the roads, railways and bridges ;

(2) Hydraulic Engineers are taught mostly to work at the canals and waterworks ;

(3) Mining Engineers know only the work connected with mines ;

(4) Mechanical Engineers are principally conversant with manufacture of machinery and the working of metals.

His Highness engaged a Civil Engineer in the beginning and wished him to undertake all kinds of engineering work, with the result that, through the vanity of the engineers who were ashamed to say to the Raja that they had knowledge only of a certain branch and that even limited, the State suffered a great loss.

The amount of loss under this Department can be seen in the incomplete building of Surendra Hall, in

the still unfinished iron bridge over the Giri, in the bad construction of the chimney-stack, &c., for the smelting of iron, and in the jail at Chaita. His Highness at last found that a Mechanical Engineer would be of more use to him than a Civil Engineer. He, therefore, invited a Mechanical Engineer, Mr. F. R. Jones, and appointed him Superintendent of the Iron Works and Superintending Engineer, with Ram Dayal and Gulam Nobi as Overseers and Tara-chand as his Chief Accountant. Having secured the services of such a good staff, Mr. Jones made three principal roads wide enough for a tonga, *viz.*, the Kala Amb Road, the Dun Road and the Simla Road. To each road was appointed a jemadar and as many coolies as occasion required, who always kept them in good condition by constant repairs. Repair of the Palace and other State buildings was entrusted to Kunwar Jowahar Singh, a member of the Royal family.

Had it not been for a piece of road between Dags-shai in Government territory, and Naina Tikar in Sirmour, belonging to the Patiala State, which is in a wretched condition, the Raja could run from Simla to Nahan and from Nahan to Dehra Dun and Umballa in a tonga. In fact when Lord Dufferin visited Nahan, owing to the abovenamed piece of road belonging to Patiala, the Raja was compelled to bring His Excellency and staff on horse-back from Simla, but from Nahan to the Dun His

Excellency went in a tonga, and other officers went by tonga to Umballa ; and His Excellency was much pleased to see the roads in a Hill State in such an improved condition.

His Highness saw that works of public utility *i.e.*, serais and bowlis (water springs) had been made in abundance by his uncles, Kunwars Surjan and Bir Singh, at the State expense and therefore turned his attention towards the civil and military buildings.

Postal Department.—Raja Shamsere was not a man to see things only superficially. Before imitating anything from the British Government system he traced its origin in every point and pondered over the causes that necessitated its adoption. In like manner, he traced the Post Office movement from its very beginning.

In India Lord Dalhousie is called the father of cheap postage. Formerly the station doctor or some half-employed Subaltern was usually the local Postmaster, and the postage on a single letter amounted to three or four days' wages of a skilled native artisan. In 1854 Lord Dalhousie replaced it by the modern postal system, levying a uniform rate of half-an-anna for all letters not exceeding half-a-tola in weight, for all India. A Post Office was opened by the Government at Nahan, but after the Sirmour Battalion was raised, it was found that letters from the sepoys went astray. The men used

to send letters to the address of their relations residing in distant villages in the State, but as there were no postal arrangement, they were destroyed or seldom delivered to the poor villagers.

His Highness, therefore, opened a State Post Office at Nahan, and the Dak ran from Nahan every day to all the four Tahsils, where the Branch Postmasters opened and distributed it regularly ; but, as regards the delivery of letters in distant hill villages, His Highness could devise no other economical plan than to give this work to the village school-masters. He got printed in England stamps of various kinds for the State. He also opened a Bullock Train for traffic, but it failed, as Gulam Mohammed, Postmaster, was not a very energetic man. It was in no way a business that should have failed, had it been in abler hands like those of the present Postmaster Kanhaya Lal.

Telegraph Department.—The public use of the electric telegraph dates not earlier than 1846, but the idea that magnetism could be applied for distant communication is at least two centuries old. Galileo, in one of his dialogues in 1632, puts in the mouth of one of the speakers a reference to a secret art, by which, through the sympathy of a magnetic needle, it would be possible to converse across a space of two or three thousand miles. The Telegraph was also introduced into India by Lord Dalhousie, and it now forms the basis not only of the civil and

military communications, but of the modern mercantile system of India. There are now over 100,000 miles of telegraphic wire in India, along which more than three million messages are transmitted every year.

In Sirmour it was introduced by Raja Shamshere in 1885, by giving the contract to the British Government at Rs. 500 annually, who opened a Telegraph Office, in combination with the Post Office. His Highness also proposed to adopt the telephonic principle and to connect the Shamshere Villa with the State offices.

CHAPTER XIII.

PROPERTY IN SIMLA, DEHRA, CHUHARPUR AND CHIRA PANI.

HIS HIGHNESS purchased all his Simla property consisting of 10 large *Kothis* for only a lakh of rupees. It was in fact a very cheap bargain as His Highness realised much more than the whole amount by the sale of a few houses at Simla.

People in general blamed His Highness for selling all the houses without keeping even one for the use of the Princes and Nobles occasionally visiting Simla on State affairs. But the reasons given by His Highness in justification of the step were the following :—

(1) That the houses were mostly occupied by high European officers who were either His Highness's personal friends or influential Government officials, who had no hesitation in spending more in repairs than the amount of the rent.

(2) That the houses were of the old style and disliked by refined men of the day.

(3) That the managers in charge of the property were not generally honest men.

This work was first entrusted to Mir Talib Husain, but he was more of a literary than a business man, and His Highness was never slow in encouraging men of such pursuits. No sooner was His Highness

convinced of his poetic genius than he granted him full pay as pension, intending perhaps that he might get sufficient leisure to make a display of that genius.

The manager of the Simla property appointed after him was a Kashmiri Mahomedan, but he was soon dismissed when His Highness saw that on no other apparent income than his pay, he kept four horses and lived in great style. After him was appointed P. Davi Ram. He was quite an uneducated man, but he managed to do the work in a very satisfactory manner in addition to the duties of Vakil of the Sirmour State attached to the Superintendent of Hill States at Simla. His Highness was so much pleased with his active habits that he also gave him the work of supervision of Kunwar Ranzore Singh's property at Simla, making his pay almost double. He worked well, and in consequence of his handsome pay was able to mix on equal terms with the *Motamids* of Patiala, Bhawalpur and Kapurthala, &c., and by constantly accompanying the Superintendent to all the Hill States, he was able to acquire so much influence among these States that every Rana began to consider it a part of his duty to supply the Sirmouri Vakil with a *khadu* (goat) and other eatables, as a compliment.

Property at Dehra Dun.—The Tea Estate, generally known as Kowlagarh Tea Estate, contains Kolagarh, Malukawala, Ballawala and Assa-Ruri

fields, and is situated at a distance of two miles from Dehra Dun. Its acreage is 486.

After its purchase several European managers were appointed, among whom we remember the names of Mr. Bowman, Mr. Seymour and Mr. Rogers. In the beginning every one works energetically and with zeal ; and so did every one of the above-named gentleman, but as soon as His Highness saw that the Superintendent became careless about his work, he began to advise him mildly and reprove him lovingly. When he cared naught, His Highness did not wish to show him his authority in any other way than by appointing another man in his place.

It is a peculiarity in the Sirmour Raj that the lowest persons carry the truth regarding the demeanour of the big officials to the ears of the Raja, and thus these very menials become the cause of the ruin of many who have no force of character.

At the time of dismissing these men His Highness was put to great trouble. Mr. Seymour would not leave the garden and vacate the Raja's houses, until a notice was served through the Superintendent of Dehra. Mr. Bowman would not leave unless imprisoned, and Mr. Rogers would not resign, until he carried the matter up to the High Court.

We would admit that in lodging a suit against Mr. Rogers and in dismissing a good man for no

fault His Highness was ill-advised by a Bengali of the type that hates Englishmen, simply because they are braver and more intelligent than themselves. All those who saw the list of charges brought by the Raja against Mr. Rogers, said that they were only worth laughing to scorn, and His Highness only knew them when they were filed in the Court. On reading them carefully His Highness himself regretted filing a case on such meaningless charges, many of which he had ordered to be withdrawn before the proceedings commenced.

The result of this unwise act was that the State had to pay Mr. Rogers Rs. 40,000, the amount of his pay up to date and the costs of the case.

The present manager is Mr. Thomson, and the work is going on well. The history of tea plantation in the Dum and Kowlagurh Estate is as follows :—
 “In 1834 Lord William Bentinck had, with the sanction of the Court of Directors, determined to give tea cultivation a fair trial, and a committee was appointed to elaborate a plan for carrying out the design. The result was that a Government plantation was started at Kowlagarh under the managment of Dr. Jameson, in the year 1844. The farm covered 400 acres of good soil composed of clay and vegetable matter with a slight mixture of sand, resting on the usual shingly sub-soil of limestone, sandstone, clay-slate, quartz, &c., found on the surrounding mountains. It was carried on with fluctuating success

for twenty-three years. In his report of 1850, Mr. Fortune, a gentleman deputed by Government to visit the various plantations, stated that the plants, generally, did not appear to him to be in that fresh and vigorous condition which he had been accustomed to see in good Chinese plantations. His report of 1856 was much more favourable, and he attributed the improvement to his own suggestions. This elicited a rejoinder from the Superintendent of the Saharanpur Gardens who pointed out that, whereas Mr. Fortune now admitted the plants to be equal to any in China, he had previously condemned the Dun, as unfitted for tea cultivation, on insufficient data; and with regard to his suggestions, the improvement could hardly be attributed to them, because, far from being new, they were all contained in some notes prepared by Dr. Jameson himself, some years before, for the information and guidance of tea planters. It is impossible here to enter into a history of the controversy, or to do justice to Dr. Jameson's efforts in the cause of tea culture. To them suffice it to say, tea owes its position as the principal staple commodity of the district. The Kowlagarh plantation was eventually sold to the Raja of Sirmour for £20,000 in 1867. It repays the purchaser and bids fair to afford handsome profits in process of time."

Property at Chuharpur.—It is called the Annfield Tea Estate and contains eight villages, and a piece

of forest in addition to the Tea Gardens. It was the property of a General, who being anxious to dispose of it negotiated with His Highness the Maharaja, representing that the grant was permanent and the income from the Zemindari, Forest and Tea Garden was far more than the interest one could expect by investing the money in a Bank or in any other Joint Stock Company. Anxious as His Highness always was to get back Dehra Dun, he believed the General and gave him a letter to the effect that he had purchased the Annfield Tea Estate for one lakh and ninety thousand. But it transpired, after an examination of the official records, that the grant was only for a period of 50 years, out of which 28 years had already passed, that the forest was all cut and there was no prospect of any profit out of it for 15 or 20 years to come. On learning the true facts His Highness held that the contract was null and void. But the General would insist on the original bargain being adhered to. At last the matter reached the Lieutenant-Governor's ears, and he advised both the parties to agree to the decision of a punchayat. In that punchayat, which was mostly of Europeans, Bishamber Dass represented the State, and the result of his representation was that the amount was reduced by Rs. 50,000, so that His Highness at last purchased it for one lakh and forty thousand and gave a reward of Rs. 1,000 to Bishamber Dass.

Property at Chira Pani.—This small estate was purchased for Rs. 40,000 only, and it is doing very well under the able management of Babu Kashi Ram, a well-wisher and resident of Sirmour State. He was at first appointed Municipal Head Clerk and was afterwards transferred to Annfield Tea Estate, where he learnt the tea-business. His father was a great Bhagta. He was first in the service of His Highness as Daroga, but seeing that he was unable to serve two masters he resigned the State service and gave himself up entirely to the will of God. His Highness seeing that the reason of the Daroga's resignation was based on purity and love of God, made the grant of a village for his subsistence and praised his noble aspiration for preferring spiritual knowledge to worldly and material prosperity.

In the midst of his great measures of reformation and administration, Raja Shamshere, although liberal, kept a firm hand upon the public expenditure of Sirmour ; changes in the system of accounts render it difficult to explain the system of His Highness's finance with exactitude. During 42 years, from 1857 to 1898, the period of his rule, there was hardly any year of surplus, nay in all the years there was a deficit in the Sirmour Exchequer. Although he is said to have greatly improved the State resources, yet it was at the expense of all the savings made by his forefathers. In every department His Highness,

while increasing efficiency, chiefly by re-organization, did not shrink from an increase of expenditure. It is true that the income of the State is now double what it was in his father's time through increase in the land and forest settlement and by the introduction of indirect taxes such as Municipal, Excise, Stamp and School, but he was always ready to spend more than the expected increase.

His Highness's Treasurer was Lala Bansi Lal of Jagadhri, and the Head Treasury Clerk was Prabhoo Dayal, a man of good moral character. He had a younger brother, named Bishamber Das, whom he got appointed as Accountant. He by his energy and unusual skill in accounts was soon raised to the position of Examiner of Accounts for the whole State, and both the brothers exercised a great influence in the State for some time. It was repeatedly brought to the notice of His Highness by Mr. F. R. Jones that the two brothers had introduced a system of accounts which was most puzzling, and that the State was fast becoming notorious for the complication of accounts which had made honest and innocent clerks suffer for no other fault than that they did not care to flatter or present nazars to the Examiners. But as most of the accounts were in Urdu and Hindi, His Highness did not think it prudent to put the Account Department under the superintendence of a European Accountant, as they seldom know Urdu and Hindi. His

Highness was waiting for this reform, until every department was anglicized.

It is the department in which reform is sadly wanting. Why not settle the accounts monthly instead of keeping them in abeyance for years? What is the reason that a person on leaving State service is detained for months and years; and what is the necessity of going into his accounts from the very beginning of his career?

These are the suggestions for Sir Shamshero's successor, to which I beg to draw his particular attention.

THE enlightened and liberal policy of Raja Shamshere bore its natural fruit in a band of enthusiastic young men in Sirmour, full of ardent zeal for the amelioration of their fellow-subjects through the diffusion of knowledge. They naturally seized upon the convenient instruments of the Press to obtain their noble goal, and two papers were started—one, *Sirmour Gazette*, edited by Sirajuddin, and the other, *Amar Patrika*, by Balkrishna Das. This was only one of the many channels in which their zeal and activity found vent; night schools for busy men, schools for girls, societies for reading essays and delivering lectures on popular subjects, clubs for the interchange of ideas and mental improvements, associations for reforming social and religious abuses, and also for making the wants of their fellow-

subjects better known to their rulers ; these were the chief results of the first awakening of the Nahan mind under the influence of Sir Shamshere.

His Highness' views regarding the freedom of the Press can be known by his following remarks :—" It is said that a free Press is inconsistent with the continuance of sovereignty or supreme power of the chiefs, but that it depends entirely upon what the nature of our dominion is. The relation of a free Press to a good and bad government has been exactly defined by Divine wisdom. ' Everyone that doeth evil hateth light ; neither cometh he to the light, lest his deeds should be reproved ; but he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God.' Now my Government is an honest Government, and my Raj is a *Dharm ka Raj* ; my intention is to govern the State for the benefit of the subjects, and I endeavour to shape all my measures to that end."

CHAPTER XIV.

HIS GENERAL HEALTH AND HIS LAST ILLNESS.

ALTHOUGH in appearance the Raja seemed to be robust, yet he had not a very strong constitution. He was attacked by small-pox thrice during his lifetime. He suffered from kidney disease for over fifteen years, and its fortnightly attacks sapped his strength ; but he was cured by Dr. Dean who only prescribed simple diet to be taken regularly four times a day instead of twice as is the custom among the Hindus.

When he saw that his eldest son was actually able to take up the government of Sirmour, he entrusted him with the whole executive power, reserving only that of hearing appeals for himself and some time after he turned his attention from that also. Being a man of active habits, he became lethargic and dispirited by three years of inaction and systemetic exclusion from governmental labours and interests—what I mean to say is that physically he was diminished but spiritually increased. He realized the political necessity of giving the Raj to his son lest disagreeable results like those of another Punjab State might ensue, where the son is the deadliest enemy of the father, and the father does not like to see the face of his son.

Besides this the study of English history had taught him that it was a very common practice all over Europe to confer upon the youthful heir some outlying and semi-independent portion of the royal dominions that was not strictly a part of the main kingdom, and which gave the young prince a wide and free field to learn how to govern and prepare himself for the higher task of ruling the kingdom itself. In the 14th Century it became the custom in England to confer on the King's eldest son the principality of Wales, but Raja Shamsheer in its place thought it prudent to fix a monthly allowance and to invest him with magisterial powers, to be increased gradually.

Moreover, his religious convictions compelled him to retire from the active field of life, as the Vedanta is indeed not favourable to worldly pursuits of wealth or power or fame, nor is it directly calculated to foster sentiments and efforts tending to the material advancement of a nation. It is, however, to be remembered that the system is properly intended for a *yati* or Sanyasin, who has passed the life of a householder and fulfilled the duties pertaining thereto.

It was happy for his reputation that there were a few quiet years between his retirement from State affairs and the end. They added to his old age a dignity which had been sadly wanting. Animosities disappeared ; men had time to forget much ; and infirmities and sufferings borne with a touching humility and resignation gave a deep

pathos to the closing scene. It is not too much to say that no Raja of Sirmour was followed to the funeral-pyre by such an outburst of popular emotion ; with all his strength and weakness he will long be remembered as one of the most prominent and enlightened ludian rulers of the 19th Century.

When he found out that the pleasures of the eye, the ear, taste, touch and smell, are fleeting and deceptive, and that he who gives value to them brings only disappointment and bitter sorrow upon himself, he began to feel that everything in the world of matter is unreal. He would say :—" All is vanity." " Earth is a show, and Heaven is a vain reward." " The only reality is the world of spirit, and I, being over 50, should now strive to attain it." Having these ideas in his mind he began to look out for any pretext for breaking off his connection with the material world, and at last a slight attack of apoplexy gave him an opportunity of retiring from the field of action. He had already given the reins of Government into the hands of his son, and now he gave himself up to contemplation, and as to what is temporal and what is eternal. He used to say :—" Alexander was rebuked by the Indian sages in the following words :— ' Of all your conquests nothing will remain with you but just as much earth as will suffice to make a grave.' Are not these words as true now as in the days of Alexander ? Seeing this I should

no more waste the remainder of my life in worldly pursuits ; but making retirement my companion ; penance and prayer my friends ; quiet and mortification, my faithful auxiliaries ; friendship, pity, &c., my female attendants and the desire of beatitude to be my associates, I must at once declare war with passion and love and anger.” Being encouraged in this noble pursuit by Bawa Mohan Das, Raj Guru, aged 120 years, and Pundit Brahma Dutta, the greatest scholar-saint of the age, he hesitated not to look upon the new resolve as a blessing. After he had heard stories about Alexander, the Corinthian sage Diogenes and the Indian sage Kalanos he had begun to entertain feelings of great respect towards these sages. The stories are as follows :—The visit to Corinth brought the young autocrat Alexander one opportunity of learning a helpful lesson. All the men of note, soldiers, politicians and sages came to pay their respects to the young King. Only Diogenes who dwelt in a suburb of Corinth came not. All the more Alexander wished to see him. So he went where he was and found him lying and sunning himself in the Court of the Gymnasium. Standing before him, surrounded by his suite of officers, the King ventured to introduce himself : “ I am Alexander the King.” “ I am Diogenes the cynic ” was the reply. Then Alexander, as the conversation made no headway, asked if there were aught that he

could do for him. "If you and your men would stand from between me and the sun," was the reply. And Alexander marvelled, and on reflection was inclined to admire the man, saying :—"If I were not Alexander, I should wish to be Diogenes."

WHEN Alexander crossed the Indus he saw with great astonishment the ascetic sage Kalanos, wearied of life, give his begging bowl and rug to the conqueror of the world and ascend the funeral pyre without emotion, moving not as the flames slowly carried his soul to rest.

THE long and short of it is that uttering the following lines of Marco Polo by Colonel Yule :—

"My vast and noble capital, my Daitu, my splendidly adorned ;

And thou, my soul delicious summer-seat, my Shangtu Keibung.

* * * * *

Alas ! for my illustrious name as the sovereign of the world !

Alas ! for my Daitu, seat of sanctity, glorious work of the immortal Kublai !

All, All is rent from me ! "

the Raja devoted himself wholly and solely to spiritual contemplation and the study of self, till after solving the problem of life he attained the condition of the Supreme.

CHAPTER XV.

HIS DEATH AND FUNERAL.

THE following account of the final scenes at Sirmour, when the Raja died, is taken from a narrative which was published at the time :—

“ Never have we seen more intense and widespread grief in Nahan, amongst the people in general, than that caused by the death of His Highness Raja Shamshere Prakash Bahadur, G.C.S.I., the eminent and popular ruler of Sirmour, on the morning of the 2nd of October 1898. A ruler of over forty years’ varied experience ; a loyal and zealous friend to the British Government ; courteous and kind to all, even to a fault ; always a true benefactor to the subjects under his rule ; an earnest patron of education, and a strenuous advocate of improvement to his people, and everything tending to advance the interests of all communities which required his help or patronage ; yet at the same time he was a strict disciplinarian. The late ruler’s memory will long be treasured up in the minds of those who knew him, and his name honoured not only in Sirmour but throughout the Punjab, and in the official circles of the British Government, wherever he was known. A general gloom spreads over the Sirmour State, and mourning is being observed for thirteen days.

“ His Highness Raja Shamshere Prakash Bahadur was born in May 1845, and had received the best training available at the time for Indian Chiefs. He studied Persian and Urdu, and was conversant with the English language. The reins of the Government passed into his hands at a comparatively early age, and through His Highness's untiring zeal and energy the Sirmour State is stepping towards modern enlightenment. Before he ascended the *gadi* of the late Sovereign, Nahan the capital of Sirmour was a mere hamlet, but now by the good management of the late ruler it has become a populous and prosperous town of no mean description. Since Lord Lytton's administration more than one Viceroy has paid a visit to Nahan, and there is hardly any occasion up to the present when the Political Officers have had anything to complain of against the administrative powers of the late ruler. The Government of India in appreciation of many tokens of loyalty and administrative ability decorated the late Sovereign of Sirmour with the insignia of the Order of the K.C.S.I. so far back as January 1877, during the Imperial Assemblage at Delhi, and subsequently with that of the G.C.S.I. It is a patent fact that before the reign of His Highness Raja Shamshere Prakash, schools for boys and girls, hospitals for men and women, reformed administrative and judicial machinery, Municipal and Local

Boards, spacious roads and pathways, were unknown things in this part of the country ; but during his long and beneficial reign radical changes have been effected, and who can say now that the Sirmour State is not rapidly improving in all its departments ? It is needless to add that all such improvements are the outcome of the ability and tact of the late Raja who, to say the least of him, was the pioneer of modern civilization in Sirmour. Ill-fated was the day for the people of the State, when three years ago, while on a tour in the interior of his territory, he was suddenly attacked with apoplexy, from the effects of which His Highness never completely recovered. There were lucid intervals, but complete recovery was an impossibility. His last appearance at a public gathering was on the 28th August last. After a painful illness of over three years, borne with patience and resignation, His Highness breathed his last at about 8 A.M. on Sunday. Immediately the intelligence of his death spread through the town, thousands and thousands of people rushed to the Shamshere Villa, the favourite residence of the late Chief, and lamentations were heard from all sides.

“As arrangements could not be made sooner, the Raja was cremated on Monday, the 3rd October. The funeral procession was announced to leave the Shamshere Villa by 6 A.M., but it actually started a few minutes after 8 A.M. Long before the hour

fixed, people gathered together in the precincts of the villa. As soon as the ceremonies previous to leaving the place were finished, the procession started, and a more imposing and solemn procession has not been witnessed in Sirmour in recent time. Persons of all creeds and colour joined the procession. Officials and non-officials, merchants and traders, rich and poor, old and young, all came to show their respect to the last remains of the departed ruler. The State Sappers and Miners, under the command of Colonel Scallon, formed up in open order in front of the late Raja's quarters. Horses and elephants preceded the troops. The State Band supplied the funeral music, and played "The Dead March in Saul." The Badges of the Most Exalted Order of the Star of India, including both G.C.S.I. and K.C.S.I., were carried before the coffin by Nand Lal, a tried and faithful servant of the State, and by his side Babu Narayan Das, a young official of high rank, was entrusted to carry the robe of the Raja.

"The following members of the royal family acted as pall bearers :—Raj Kumar Surindra Bikram Singh, Bahadur, heir-apparent ; Raj Kumar Bir Bikram Singh, Raj Kumar Surat Singh, Kumar Ranzor Singh, assisted by others more or less connected with the Palace. His Highness Surindra Bikram Singh and his brother Kumar Bir Bikram Singh appeared saint-like in their mourning gar-

ments, and through the shaving off of their moustaches and beards a dignity was added to their countenances. Coins and silver flowers were thrown all along the road as the procession passed through the bazar. All the officers of the State fell in, in rear of the coffin in front of the troops forming the column of escort. Amongst the Europeans who joined the funeral procession were Lieutenant-Colonel J. A. Scott, A.M.S., retired, the State Medical Officer, Mr. Thompson, Conservator of Forests and Manager of the Tea Estates, and Mr. Williams, Executive Engineer. Then came the high officials of the State, and non-official gentlemen and a vast concourse of subjects. No sooner had the procession reached the female quarters of the Shamshere Villa than a most distressing scene took place. The lamentations of the ladies from the zenana, and the cries of their maid servants really affected all who were present on the occasion. The charger of the late Raja, a fine black Arab, named "Black Prince," was frightened on the road near the tank adjacent to Nahan Tahsil by a gun fired and began to kick and became restive, so much so that the animal had ultimately to be removed from the line of procession. The funeral procession was halted at the parade ground for a while, and was photographed by Pundit Khushi Ram. As the solemn cortège entered the street near the Palace of His Highness, another affecting scene took place, when the inmates of the palace, principally women, after

taking a last view of the coffin, began to express their unfeigned sorrow in mournful tones.

“The funeral procession next passed the Nahan Bazar. It was here that a real manifestation of loyalty to the late Raja and sympathy for the ruling family were clearly observable. This part of the town is mainly inhabited by trading people, the Bania element being predominant. All shops and other business places were closed. Multitudes of people had thronged on to the terraces of houses and the fronts of shops. Some were strewing flowers upon the coffin and others saluting it with reverence, old women rending the skies with their cries, young ladies under their veils sobbing, and even the boys and girls were seen to evince their respect for the departed. In short, all the line of route was crowded with spectators, and heaps of flowers were thrown over the coffin from all sides. At last the procession passed out of the town, and from this place to the banks of the Markanda was a dreary journey. The path was rugged and the heat of the sun extreme. On arriving at Markanda the coffin was placed in the bed of the river, where there was no water. The shawls which covered the coffin were then removed. The funeral pyre, consisting of sandal and other wood, was then made ready. The coffin was unscrewed and the body placed on the funeral pyre, which was besmeared with clarified butter. The bystanders threw pieces of sandal and other wood. His

Highness Surindra Bikram Singh, the heir-apparent, performed the funeral ceremony. Pundit Jati Ram Joshi, assisted by other priests, read the beautiful service prescribed for the burial of the dead with great solemnity. The fire was lit and the troops fired three volleys, and a salute of 13 guns was fired. It will be a long time before those who were present will forget the mournful scene of that day."

Writing on October 6th the same correspondent said :—"To-day, being the fourth day ceremony after the cremation of the remains of the late Raja Shamshere Prakash, G.C.S.I., a procession started from the Shamshere Villa to the Markanda, in the bed of which the body of the late ruler of Sirmour was cremated. This was not so numerously attended as on the day of the funeral. About one hundred individuals started from the late Raja's quarters, principally State officials, with a sprinkling of non-officials. Many persons joined the procession on the way, the first line of which was occupied by His Highness Surindra Bikram Singh Bahadur, the heir-apparent ; and Kumars Bir Bikram Singh, Surat Singh, Ranzor Singh, and other members of the Raja's family. Next followed the officials and non-officials. On this occasion there were no troops or music. Two elephants, a few horses, and a palanquin preceded the procession. In short, it was a very unostentatious affair, and the solemnity of the occasion required that it should be so. A few minutes after

the party had reached the spot where the cremation had taken place, the preliminary ceremonies commenced, the heir-apparent taking the principal part ; and at their conclusion the bones and ashes of the dead were collected by Brahmins and placed in a red bag, which again was wrapped in a white one. There were other bags containing ashes only. These, with the palanquin, shawls and other things were sent to Hardwar in charge of Babu Bakhtawar Singh, Tahsildar of Pachhad. The bones and ashes are to be thrown into the Ganges. The heir-apparent and other members of the royal family then went to the other side of the Markanda to wash themselves after the ceremonies above described after which they returned home by 12 o'clock noon."

BEQUEST OF RAJA SHAMSHERE.

When Raja Shamshere thought there was little hope of his surviving many days, he called his two sons, Rajkumars Surindra Bikram Singh and Bir Bikram Singh, and addressed them as follows :—

"MY DEAR SONS,—Advanced age and the sense of increasing infirmities admonish me that soon I must be called on to exchange the earthly dwelling for one which shall be in the blessed Heaven, I feel that I cannot support the idea of leaving you, my beloved sons, without trying to say unto you how truly my fond affection has increasingly ever attended you both and that my constant prayers have been daily

addressed to the Omnipotent Disposer of all events, that you might be directed in all things by the blessing of Heavenly wisdom, which would best ensure your happiness here and hereafter, and thanksgivings have constantly been offered by me for your conduct in all things, by which you have established to yourselves characters of the most virtuous and able sort.

“ I conclude my bequest earnestly entreating you, my dear and beloved sons, to cultivate the same attachment mutually to each other which I have always had to you both.”

FINIS.

GUIDE FOR TRAVELLERS.

No. of Marches.	Names of Stages.	DISTANCE IN MILES AND FURLONGS.		Nature of route
		Mile.	Furlong	
1	Solon	Foot-path down hill.
2	Teleri ...	7	..	At Telerighat, join the bridle road from Dugshai.
	Sundana ghat ...			4 miles distance.
	Naini bazar 10... B.	2	...	
3	Charani ghat ...	1	...	
	Surahan 12/2 ...	4	...	Good 10ft. road of easy gradient made and bridged throughout.
	B.	8	2	
4	Baneti 14/8 ... B.	14	3	There is very little space anywhere for pitching tents, and water in summer is very scanty.
5	Banog 12/3 ...	11	3	
	Nahan ...	1	...	Rough cart-road unbridged from Nahan down to Khadir-ki-Bagh and up the Markanda Valley to Kolar; thence through the Kyarda Dun to the Junina river.
	P.O., T.O., D.B.C.			
	Khadir-ki-Bagh	1	4	
6	Kolar 20 ...	7	4	
	Majra ...	8	...	
	B.E.			
7	Pouta 12 ...	10	...	
	Rampur Mundi ...	2	...	

N.B.—From Nahan there is a cart-road down the hill to Kala-amb, 11 miles, whence there are cart-roads to Umballa 30 miles and to Sadhoura 8 miles. From Sadhoura there are two cart-roads to the N.-W. Railway, at Barrara 16 miles, and at Jagadhri 18 miles.

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